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CATHOLIC CULTURE IN THE ACADEMIC CURRICULUM

Students pursuing their studies at a Catholic college or university may become acquainted to some extent with the great achievements of mankind in the arts and sciences; but only incidentally do these students come to know of the share that Catholics have had in promoting human culture. Should questions like the following confront the Catholic student later in life, "posers" brought up perhaps by some non-Catholic for the purpose of discrediting the work of Catholics, no concrete and adequate reply may occur to the mind of the Catholic. He may be asked: Which among the greatest masterpieces of architecture or of sculpture are the work of Catholics? Who among the greatest painters, poets, essayists, historians, novelists, were Catholics? What modern sciences were founded by Catholics? What important discoveries in chemistry, physics, or medicine have been made by Catholics?

A work of information upon one of the arts or sciences, in speaking of the career of a pioneer or leader in a profession, will seldom if ever mention the fact that he was a Catholic. There may be no intrinsic reason, it is true, why a work, not written professedly for Catholics, should say anything about the religious opinions of a painter, writer, or scientist. The fact remains, however, that a misleading impression is left upon the mind of a student who in the course of his reading finds no Catholic named as a great scientist, a master musician, or the creator of an imperishable work of art or of literature. A Catholic, however well educated, may find himself in the uncomfortable position of being unable to rebut, by specific counter evidence, assertions confidently made by non-Catholics, that acceptance of Catho-

licity checks originality of thought and the free expression of genius, hampers scientific and historical research and teaching, and renders Catholics rather the followers than the leaders in the march of progress.

There is no course of study now conducted in Catholic colleges, so the writer has been informed, treating expressly of the share that individual Catholics have had in creating works of genius or in promoting the sciences and arts of civilization. Nor are books readily available that treat the matter from the required angle. Biographies of eminent Catholics have been written in plenty in which their careers and accomplishments have been recounted. But such a work starts with the man and goes on to tell of his deeds; whereas the information desired along the lines mentioned above must start with the deed and go on to tell of the man who did it; and, if he was a Catholic, to say so.

Encyclopedias do not do that. A history of art tells who the greatest artists have been, but does not say which of them were Catholics. A history of literature treats of the masterpieces of literature; but, unless the work be written expressly for use in Catholic schools, those writings that have been produced by Catholics will not be so designated. The Catholic Encyclopedia includes in one of its volumes a conspectus in which the contents of that treasury of information are classified, artists, musicians, poets, chemists, physicists, and so on being listed under suitable brackets. But, unless the reader consults each article in detail, he cannot know which of the men or women whose careers are traced were supreme or preeminent in their fields. A mere classification of Catholics by profession is of no value for our present purpose; everybody knows that Catholics have been found in the professions. What every Catholic student should know, and, for that matter, what it would be well for every educated Catholic to know, is that great advances in knowledge, and the highest and best that has been attained in the arts of civilization, have not seldom been the work of Catholics. This claim can be sustained by ample evidence, and it is important that this evidence should be easily available.

The aim of this paper is to suggest to Catholic educators that one or more courses be introduced into the college curriculum, treating *professedly* of the cultural achievements of individual

Catholics in the past and present. Scope and form of such a course may be left to the professional educator to determine. Matters calling for consideration may be such questions as: Should one course or several cover the ground? Should one lecturer or several, each a specialist in his subject, present the course? What accessories should accompany the presentation—screen illustrations, phonograph records of musical masterpieces, readings from great authors, scientific experiments, motion pictures, radio auditions? As an indication of the wealth of material upon which to draw for a course on Catholic culture, a brief summary may here be given of some of the supreme and notable contributions made by Catholics to the fine arts, to literature and to science.

The question as to which should be named the world's greatest artists cannot be answered to the satisfaction of all critics. The fifteen great masters chosen, several years ago, to be represented in a frieze on the Gallery of Fine Arts in Columbus, Ohio, were selected, unquestionably, with no thought in the minds of the judges as to the religion of the artists; yet all were Catholics. These great names were: Brunelleschi, Donatello, Luca della Robbia, Bellini, Verrocchio, Bramante, Botticelli, Ghirlandajo, Carpaccio, Da Vinci, Raphael, Michelangelo, Titian, Il Tintoretto, Paolo Veronese. Eminent Catholic painters of a later period have been: Watteau, Millet, Puvis de Chavannes; Healy, the portrait painter; La Farge, restorer of the art of stained glass; Bentley, English architect.

Every lover of classical music is familiar with the "giants" among composers. But how many persons know that Palestrina, Haydn, Mozart, Beethoven, Weber, Schubert, Liszt, Berlioz, Verdi, César Franck were all Catholics? And so is Paderewski, who is still with us.

The great lights of European literature before the Protestant Reformation—Dante, Petrarch, Boccaccio, Chaucer, Erasmus—will be assumed by the average man to have been Catholics because they lived in an age when the western world was all Catholic. But the blaze of literary glory that appeared in England during the Elizabethan and ensuing eras is commonly attributed to the supposed emancipation of the human spirit when the "shackles of Rome" were thrown off. Yet what do we find? Sixteenth century writers, some of supreme distinction,

included Father Southwell, a martyr to his faith, Bolton, Barclay, Massinger, Shirley; in France were Ronsard, Montaigne, Malherbe; in Spain, Camoëns, Luis de León, Cervantes, Lope de Vega; in Italy, Tasso; in the Netherlands, Vondel.

Seventeenth and eighteenth century writers of distinction who were Catholics were: in England, Habington, Davenant, Crashaw, and the great poets Dryden and Pope; in France, Corneille, Racine and Molière, dramatists, La Fontaine, the inimitable fabulist, Mme. de Sévigné, the incomparable letter-writer, Le Sage, the creator of "Gil Blas"; in Spain, Calderón, who was unsurpassed in his one-act plays; in Italy, Alfieri, the tragic poet. English literature of the nineteenth century and of our own day includes the Catholic writers: Thomas Moore, the brothers Banim, Mangan, Mahony, who wrote the "Father Prout" papers, Denis MacCarthy, Adelaide Procter. French literature had Chateaubriand; Italian literature had Manzoni; Polish literature had Sienkiewicz. In our own country eminent writers who were Catholics were: James R. Randall, Father Ryan, Charles W. Stoddard, who was one of the San Francisco galaxy, Father Tabb, George P. Lathrop, Maurice F. Egan, Louise I. Guiney, Joyce Kilmer.

The Catholic Literary Revival, marking as it does the initiation of a definite literary policy that is still carrying on, calls for special emphasis in a course on Catholic literature. Its leaders have set a standard of excellence: Newman, Hawker, De Vere, Patmore, Hopkins, Alice Meynell, Francis Thompson, Lionel Johnson, Chesterton, among the English writers; Brunetière, Coppée, Bourget, Lemaître, Bazin, Péguy, among the French. Any attempt to forestall the verdict of posterity upon contemporary Catholic writers would be futile. Some of the following will doubtless be among those of lasting fame: Maurice Baring, Hilaire Belloc, Christopher Dawson, Sir Philip Gibbs, Sheila Kaye-Smith, Christopher Hollis, Father Knox, Compton Mackenzie, Alfred Noyes, Agnes Repplier, Sigrid Undset, Evelyn Waugh, Margaret Yeo; and the contemporary Frenchmen, Jammes, Claudel, Louis Mercier, Abbé Dimnet.

The record of Catholic scientists of eminence in modern times, passing over worthy names in the middle ages—Grosseteste, St. Albert the Great, Roger Bacon, Oresme, Cardinal Cusa—is a notable but a "forgotten" one. The average man, who thinks

about the matter at all, takes for granted that there was no direct study of Nature in the middle ages, at least with the blessing of the Church; and that, even in our own day, original scientific inquiry by a Catholic must be restricted by the authority of his Church. The history of science furnishes the evidence against this mistaken notion. The eminence of Catholics scientists today disproves it.

Mathematical geniuses among Catholics have been: Pascal, Jacquier, Cauchy, Hermie. Astronomy owes its most fundamental discovery to Copernicus. Galileo, hampered though he was in his advocacy of a theory that his contemporaries, both lay and ecclesiastical, were not yet ready to accept, was free to pursue further scientific researches without hindrance; and made other discoveries almost as revolutionary of accepted opinion in his day as was the Copernican theory. Spots on Jupiter, Venus and Mars, first observed by Cassini, enabled astronomers to determine the time of rotation of those planets. The first planetoid was discovered by Piazzi. The rotation of the Earth was demonstrated on mechanical principles by Guglielmi. The laws governing the motions of the heavenly bodies were formulated by Laplace, the greatest astronomer of the eighteenth century, who has wrongly been accused of atheism; the profound "nebular hypothesis" of the origin of the universe, although not first proposed by Laplace, was elaborated by him. Vico's discoveries of comets, Lamont's observations of faint stars, Heis's catalog of stars visible to the naked eye—which he dedicated to Pope Pius IX—D'Abbadie's bequest, entrusted to a religious order, to prepare a catalog of 500,000 stars, Le Verrier's calculations that led to the discovery of Neptune, were notable events in the progress of astronomy, as were the discoveries of Father Secchi and of Respighi in astro-physics.

In the domain of physics no theory of the constitution of matter has been proposed more radical than that of the two Jesuits, Boscovich and Bayma. Pioneers in aeronautics were Father Lana, a Jesuit, and a Brazilian named Guzmão. Hair springs and balance wheels for watches were first suggested by Haute-feuille. The horizontal pendulum, which is the basis of half the seismographs in use, was invented by Hengler. The dark lines of the solar spectrum are named for Fraunhofer, who led in spectrum analysis. Phenomena of the diffraction and interfer-

ence of light were first noted by the Jesuit Grimaldi; its transverse vibration was established by the researches of Fresnel and Arago; its speed was calculated by Foucault and later by Fizeau. Father Zantedeschi anticipated some of Faraday's experiments in electricity. The first frictional machine to produce electricity was constructed by Gordon, a Scottish Benedictine monk. Three electrical units of measurement, the coulomb, the volt, and the ampere, are named for Catholic physicists.

The father of scientific chemistry was Lavoisier, who fell a victim of the guillotine in the French Revolution. Chaptal comte de Chanteloup, chemist, enjoyed such renown that he was invited by George Washington to come to the newly founded republic. Chevreul brought the art of dyeing, at the Gobelin establishment, to great perfection. No name stands higher in the annals of science, both theoretical and applied, than that of Louis Pasteur, and his services to humanity have scarcely been excelled. Preventive medicine, therapeutics, surgery, preparation and preservation of food, have all benefited by his discoveries.

Turning to geology, we find a Catholic, Georg Bauer, commonly called Agricola, a pioneer in mineralogy and metallurgy. Haüy laid the foundation of mineralogy and developed pyroelectricity. Father Kircher, S.J., an all-round savant, investigated volcanoes; into the crater of one (Vesuvius) he had himself lowered in order to measure it; he invented the magic lantern and the counting-machine; he perfected the speaking-tube and the aeolian harp; he tried to decipher the Egyptian hieroglyphics. Pioneer in the mapping of large geological areas was Omalius d'Halloy. Physical geography as a science in France dates from Lapparent's treatise on the subject.

The first modern scientist to discern the true nature of fossils—Leonardo da Vinci, that universal genius, had made a shrewd guess at it—was Steno, a Dane who became a convert to the Church and was later made a bishop. One of the best known geologists of today is Father Hubbard, often called "the glacier priest."

Spontaneous generation was disproved by Spallazani in a memorable dispute with an English priest named Needham. Plant morphology and physiology was scientifically treated by Cesalpino. The first herbarium was set up by Aldrovandi; the

"natural system" of classifying plants was elaborated by Bernard de Jussieu and his nephew. The theory of evolution is deemed by Catholic theologians to be not in conflict with revealed truth save in the matter of a material origin of man's soul. Catholic naturalists, notably Lamarck and the Abbot Mendel, have made fundamental contributions to the evidence in its favor.

The work of Catholics in the field of medicine has been far-reaching in extent and importance. The ancient world had no public hospitals, in our sense of the word; the Catholic Church established them in the middle ages. Vesalius reorganized the science of anatomy. Paracelsus, in spite of certain vagaries, may be considered the founder of modern *materia medica* and a pioneer in scientific chemistry. Paré introduced important features into surgery. Fallopio, whose name is attached to certain organs of the human body, first described the bones and vessels of the foetus. Malpighi was the founder of microscopic anatomy; his name has been given to a number of anatomical structures and to a layer of the epidermis. Diagnosis and treatment of pulmonary diseases have been much improved by percussion, invented by Auenbrugger and through auscultation by the stethoscope, discovered by Laennec. Modern physiology and zoological morphology date from Johann Müller. Puerperal fever was traced to a septic virus by Semmelweiss, who was at the time unacquainted with Holmes' memorable pamphlet on the subject. Treatment of diphtheria by intubation is due to an American Catholic physician, Dr. O'Dwyer. The greatest surgeon of his generation was Dr. John B. Murphy.

The reader may well at this point exclaim: "Enough, this string of names is getting tiresome." Yet only a portion of the domain in which Catholics have been shining lights has been surveyed. No mention has been made of theologians, philosophers, educators, scholars, sociologists, statesmen. Bald facts will of course be expanded into entertaining lectures when addressed to young persons, designed to interest them, and at the same time to show them that culture has been attained to an eminent degree by Catholics in the past; to show also that the Catholic Church has not hampered her members in the expression of their genius nor has sought to check their success. The Church has held consistently, however, that truth is one. "The Catholic principle, in accordance with its name," says Canon William

Barry, "assimilates, purifies, consecrates all that is not sin, provided that it will submit to the law of holiness." True culture may be said to be attainable in its fulness only within the sphere of Catholicity, because the Catholic Church alone maintains this principle of the consistency of all truth, natural and revealed. Nor is assimilation of scientific truth possible only at a sacrifice of science. Proof of this assertion is contained in the very record that has been made above. Science indeed maintains the unity of truth, but excludes all but empirical discoveries; Protestantism reduces the interpretation of revelation to private opinion; scepticism forever questions without reaching certainty. Catholicity welcomes and maintains all truth. Is it not important that Catholic students should be able to support this position by scientific and cultural arguments, as well as by theological?

WILLIAM STETSON MERRILL.

IRISH EDUCATIONAL CONTRIBUTION TO COLONIAL PENNSYLVANIA

In the first years of William Penn's colony education was held a function of the civil authority with the observation in the preface to the "Frame of Government," in 1682, that if a constitution be kept good, "men of wisdom and virtue, qualities that descend not with worldly inheritances, must be carefully propagated by a virtuous education of youth." It was provided that there be a committee on manners and education "that youth may be successfully trained up in virtue and useful knowledge and acts" and "that all children within this Province of the age of twelve years, shall be taught some useful trade or skill, to the end that none may be idle, but the poor may work to live, and the rich if they become poor, may not want." A year later the frame of government provided that the Governor and Council "shall erect and order the public schools, and encourage and reward the authors of useful sciences and laudable inventions in the said provinces and territories." In conformity therewith the Assembly enacted a law, March 10, 1683, to the effect in "that the poor as well as the rich may be instructed in good and commendable learning which is to be preferred before wealth" parents and guardians must under penalties cause children to be able to read the Scriptures by the age of twelve years and be bred to a useful trade. In 1696, there was less stress on educational measures; and the Charter of 1701 does not contain a section on education possibly because the actual failure of the province to establish schools on something more than paper had been overcome by the voluntary efforts of private and denominational interests to underwrite this educational service.¹

Thus failed the public and liberal educational ideals of the Quakers who had arrived between 1681 and 1700 some 15,000 strong, of whom a considerable percentage had come from Ireland or, like Penn himself, had confiscated properties or experiences therein.² There was no need for an educated ministry as in other

¹ *Colonial Records*, I, 31, 34, 40, 44, 53; Thomas Woody, *Early Quaker Education in Pennsylvania* (1920), 42f; James P. Wickersham, *A History of Education in Pennsylvania* (1886), 32f.

² Cf. A. C. Myers, *Immigration of Irish Quakers into Pennsylvania, 1682-1760* (1907).

sects, and hence little concern beyond the rudiments of learning. And soon the Quakers were to be outnumbered by men of diverse creeds and races who saw education as a function of the church or of the family. A broad toleration for all Protestants resulted in a multiplicity of sects, and there developed "a democracy that respected the rights of conscience; a democracy that was not yet ready to accept the educational philosophy of the modern secular state."³

Sectarian education was furthered by laws of 1712, 1715, and 1730 (of which the last was not disallowed) which modified the common law with its later mortmain provisions and made it lawful "for any religious society of protestants within the Province, to purchase, take, and receive by gift, grant or otherwise for burial grounds, erecting churches for religious worship, schools and alms houses . . . and to hold the same for the uses aforesaid, of the lord of the fee, by the accustomed rent."⁴ In time, too, lottery privileges were granted to aid in the erection of churches and schools.

Again with the turning of the eighteenth century there was no longer a shortage of itinerant schoolmasters who have been described as "mostly foreigners," "few of them came from New England, still fewer from Virginia, a small number were native Germans, but a great majority were Irish, Scotch, or Scotch-Irish with a sprinkling of straggling Englishmen." As immigrant ships brought Irishmen and Germans, servant-masters were available and sold by captains to highest bidders though they usually brought less than mechanics or stout laborers. It would seem that teaching in elementary schools was no exalted position in the primitive colony, nor one richly rewarded, judging from the case of Thomas Meakins, long a public school teacher who at an advanced age "was reduced to extreme poverty" and met his end in a fall from a wharf into the Delaware.⁵ While

³James Mulhern, *A History of Secondary Education in Pennsylvania* (1933), 19-20, a detailed, interpretative, thoroughly documented study of sound scholarship; Cf. Louise G. and Matthew J. Walsh, *History and Organization of Education in Pennsylvania* (1928), 8f., 17f. (An exceedingly useful study based upon broad bibliographies.)

⁴*Col. Records*, II, 553; Mulhern, *op. cit.*, 30.

⁵James P. Wickersham, *History of Education in Pennsylvania* (1886), 212, 43; Charles L. Maurer, *Early Lutheran Education in Pennsylvania* (1932), 228f. Cf. Karl F. Geiser, *Redemptioners and Indentured Servants in the Colony and Commonwealth*, and Chester A. Herrick, *White Servitude in Pennsylvania*.

certainly all masters, even of the obscure sort, were not indentured servants, they were men who were forced to earn a livelihood at less arduous labor or until more respectable stations could be found, as a local historian has noted with commendable sympathy:

"The younger sons of wealthy families, being deprived of an inheritance in the ancestral estates, and were presented with the alternative of entering the learned professions or of purchasing a commission in the British Army, the idea of which to many Irishmen, was revolting. Many of these scions of Irish families were highly educated and were graduates of Trinity College, Dublin. Emigration to America seemed a hopeful solution to the question how to obtain a livelihood, and since the younger sons of Irish families were unused to toil and, therefore, unfitted to enter the various avocations of labor, they consequently sought the congenial employment of teaching, for which there was a demand in the various American communities. For years this business was monopolized by these younger sons, and their profession was later known as that of the early Irish school-masters."⁶

No more distinguished Irishman appeared in these years than James Logan (1674-1751), son of Patrick Logan of East Lothian, the recipient of a master's degree from the University of Edinburgh, an Anglican parson until he became a Friend, and master of a Latin School in Lurgan, County Armagh, and later at Bristol. James Logan is said to have taught Greek, Latin, and Hebrew at this school until he entered the thriving shipping trade between Bristol and Dublin, and gradually found his way as Penn's secretary to fame as a colonial statesman, a member of the Council and an opulent land holder. At any rate Logan was a scholar with an active interest in colonial education and a library of 3,000 volumes which he bequeathed to Philadelphia.⁷

He it was who induced his cousin the Rev. William Tennent, a graduate of Trinity College, who had immigrated with his sons, Gilbert and William, from Armagh to the colony of New York, to establish himself in Bucks County. Here at Neshaminy, a score of miles from Philadelphia, Tennent erected one of the first Presbyterian meeting houses and established a school which dispensed a sound classical training to pious aspirants to the

⁶ Houston in *Proceedings of the Lancaster County, Pennsylvania, Historical Society*, II.

⁷ *Dictionary of American Biography*, XI, 360; Mulhern, *op. cit.*, 20.

Presbytery as well as to ordinary youths with no mark of election, although more rigid Presbyterians criticized it as a private classical school not in full conformity with the Presbytery's educational ideals. In this school his sons assisted, and thus developed it into the famous Log College (1726-1742) which in a sense was the forerunner of the College of Nassau, for which Gilbert later as a Presbyterian divine collected money in the British Isles about 1754. Whitefield, no lover of Calvinism, held that "the place is in contempt called a college."⁸

In 1725, a master of more than ordinary skill, John Shields, was advertising, in the *American Weekly Mercury*, a school in which was taught "trigonometry, plain and oblique, surveying, gaugeing, dialling and navigation." A list of about one-hundred-sixty private masters in Philadelphia from this date to 1783, of whom a number were Frenchmen, included such other names as George Brownell (1727), James Conway, Charles Phipps, a native of Dublin (1728), Anthony Lamb (1731), Andrew Lamb, William Deering (1734), a dancing teacher, Florence Reynolds (1735), Theobald Hackett (1738), John Clare, a mathematician (1747), John Walsh (1762), Martin Foy (1767), a dancing master from England and Ireland, who found no Puritan disdain of his art in Philadelphia, Hugh Stevenson (1739), Alexander Butler (1741), Margaret Hair (1747), Miles Patterson (1768), Patrick Lanagan, Emanuel Lyon, Martin Evans, James Thompson, and John Ross. Andrew Lamb is said to have been a private teacher in Philadelphia for fully forty years. No doubt most of these masters operating schools had an adjunct teacher, and hence the list is suggestive but quite incomplete, but no means so fragmentary as a list of available names from the counties as compiled would necessarily be. About 1727 there arrived, at the port of Philadelphia, Christopher Marshall (1709-97), a native of Dublin, who was educated in England, and who won a scientific reputation as a pharmacist and gained fame as a patriot and a diarist." In 1730, John Dunwoody came from Donegal and served as a master at Flagg's Manor and, no doubt, in other

⁸ D.A.B., XVIII, 366, 369; Charles P. Keith (ed.), *Chronicles of Pennsylvania 1688-1748* (1917), 597f.; Archibald Alexander, *Biographical Sketches of the Founder and Principal Alumni of the Log College* (1845); *Journal of the American-Irish Historical Society*, XXIV, 162f.; Mulhern, *op. cit.*, 65f.; Walsh, *op. cit.*, 60.

settlements before migrating in his old age (1770) to sparsely settled Georgia, where his son, Dr. John Dunwoody, became a noted physician, a surgeon in the patriot forces, and a leading citizen. Theophilus Grew, schoolmaster of Philadelphia, soon removed to Kent County, Maryland.⁹

Dr. Samuel Finley was teaching in Pennsylvania (1734), though he soon removed to the town of Nottingham in Maryland, where he founded an academy (1740) which enrolled such students as the great physician, Benjamin Rush, Doctor McWhorter of New Jersey, and Governors Martin of North Carolina and Henry of Maryland. Later, as president of the college at Princeton, he became recognized as a colonial educator (1761-1766).¹⁰

In 1735, Dr. Francis Allison (1705-1779), a student at the University of Glasgow if not a graduate, left County Donegal for Talbot County, Maryland, where he kept a school at Thunder Hill and from which he soon removed to New London in Chester County, where he established a Presbyterian church and its concomitant school (1743) which developed into a two-story edifice in which candidates for the ministry received preliminary training. This school was later removed to Newark, Delaware. Ultimately as the leading Presbyterian minister in Philadelphia, as a relative of the more famous Rev. Dr. Patrick Allison of Lancaster, as principal of an academy at Newark, the later College of Delaware, as an honorary master of arts of Yale (1755) and doctor of divinity from the University of Glasgow (1758), as professor of moral philosophy and metaphysics in the Academy of Philadelphia, as vice-provost of the college, Allison had a proud career. He was a learned man especially in the classics and Greek according to his admiring friend, President Ezra Stiles of Yale College. And his reputation was enhanced by the accomplishments and political successes of some of his disciples: James Smith (c. 1719-1806), a Signer, was a migrant who came with his father who obtained lands in York County; Governor Thomas McKean (1734-1817) whose parents came

⁹ *Catholic Historical Researches*, XVI, 72f.; *D.A.B.*, XII, 306; *J.A.I.*, XVII, 144 f.; Mulhern, *op. cit.*, 91f., 95f., 105; Robert F. Seybolt in "Schoolmasters of Colonial Philadelphia" in the *Pennsylvania Magazine of History and Biography*, 52 (1928), 361-371.

¹⁰ *J.A.I.*, VI, 44; Mulhern, *op. cit.*, 70.

from Derry about 1735; George Read, also a Signer of the Declaration of Independence.¹¹ There was also Charles Thompson (1729-1824), secretary of the Continental Congress, whose father died in passage from County Derry and who with five brothers and sisters was put ashore at New Castle, Delaware (1739). Benjamin Franklin held him in high repute as "a Person of great ingenuity and learning" and obtained an appointment for him as a tutor in the Philadelphia Academy (1750). Later (1757-) he served as master in the Friends Latin School, the William Penn Charter School. Thereafter he entered the mercantile trade and politics, was appointed a secretary of the Continental Congress, and in his declining years busied himself with a translation of the *Bible* from the Greek.¹²

The increased number of Irish teachers became noticeable about the middle of the century as might be anticipated with a new wave of Ulsterite immigration and the gradual increase in the colony of the Scotch-Irish element with its educated ministers and its zeal for preaching and teaching. Nor is an occasional reference to a Catholic teacher so surprising with some infiltration of Irish Catholics among the Scotch-Irish immigrants. Even in Lutheran neighborhoods when German teachers were not available, English and Irish teachers were employed. German schools intended to perpetuate the religion and language of their children naturally sought German teachers, even indentured servants like the master who was imprisoned, in 1750, for his inability to pay his passage, or another who, in 1753, offered the services of himself and his wife as teachers for three years in return for the payment of their passages.¹³ At times, in sections where religious toleration had bred a multiplicity of sects and where no sect was strong enough to maintain its own separate school, there were private neighborhood-schools with

¹¹ *J.A.I.*, VI, 44, IX, 202, XXIV, 164f., XXV, 48; Stiles, *Diary*, III, 174 (in all there 17 references); F. B. Dexter (ed.), *Extracts from the Itineraries and other Miscellanies of Ezra Stiles, 1755-1794* (New Haven, 1916); Mulhern, *op. cit.*, 79; *D.A.B.*, I, 181, XII, 79, XVII, 284; Wickersham, *op. cit.*, 111.

¹² *D.A.B.*, XVIII, 481; E. B. O'Callaghan (ed.), *Documents Relating to Colonial Hist. of N. Y.*, VII, 224n.

¹³ J. O. Gnauss, *Social Conditions Among the Pennsylvania Germans in the Eighteenth Century as Revealed in German Newspapers Published in America* (1922), 74.

some denominational control. Toward the end of the century such community schools proved themselves and tended to replace church-schools.¹⁴

Episcopalians, who were assisted in the support of ministers, teachers, and libraries by the Society for the Propagation of the Gospel in Foreign Parts (S.P.G.) since 1700, were annoyed by the failure of Quakers to support and patronize their established school in Chester if one may judge from the complaints of the Rev. Mr. Backhouse, in 1741, to the officials of that society in London:

"They did what none but Quakers dare do, in the country under the government of a Protestant King. That is they engaged by their great encouragement a rigid, virulent Papist, to set up school in the said town of Chester, in order to oppose and impoverish the said Protestant teacher . . . the same was contrary to the Statute of 11 and 12 William III. Nay they carried their implacable malice so far as to occasion by threats and promises most of the children who were under the said Protestant Teacher's tuition to be taken from him without being able to give any reason for such their proceedings."

He urged the retention of the Anglican Charles Fortescue whom the Quakers would drive forth as they maintained their "native Irish biggoted Papist." A year later his report indicated that the Churchman was still there, and also that the Quakers obstinately kept "their Papist master purely in opposition to ours." A year or so later Fortescue was advertising a sort of private night school in Philadelphia, where there was apparently also a John Fortescue who came from either England or Ireland.¹⁵

Somewhat earlier, Father Joseph Greaton, an English Jesuit, had gathered together a small congregation of Catholics and within four years had erected St. Joseph's Chapel in Willing's Alley, Philadelphia (1734), with which no doubt a school was allied. More famous, however, was the school founded at the mission-center of Goshenhoppen (c. 1741) by the German Jesuit, Theodore Schneider (1700-1764), a scholar even skilled in medicine and formerly a professor of theology and a rector magnificus of Heidelberg. As a neighborhood-school, this institution

¹⁴ Maurer, *op. cit.*, 42, 233.

¹⁵ *Researches*, XI, 62, XVI, 99; Mulhern, *op. cit.*, 75, 92, 102; See, Bishop W. S. Perry (ed.), *Historical Collections of the American Colonial Church*.

served the countryside regardless of racial and religious leanings.¹⁶

John Rodgers (1727-1811), a prominent Presbyterian divine and the son of Thomas and Elizabeth (Baxter) Rodgers, who arrived in Philadelphia (1728) from Derry via Boston (1721), was educated by an Irishman, named Stephenson, who had established in Philadelphia and later such Irish Presbyterian academies as the Reverend John Roan's on the Neshaminy and the Rev. Samuel Blair's school at Flagg's Manor, Chester County. This famous little school educated ministers some of whom were later associated with Princeton, of which Blair (d. 1751) was a trustee and, according to Samuel Finley, a man of attainments in languages and mathematics.¹⁷ Another product of the Log Cabin School was James Waddel (1739-1805), who came as an infant from Newry and later taught in Robert Smith's academy at Pequea, Lancaster County, and in John Todd's school at Louisa, Virginia, where he had a distinguished career as a Presbyterian minister.¹⁸ Smith's classical school had no small reputation as a Presbyterian seminary with an enrollment of thirty students in 1769, who were reputed to speak only Latin in classes, and alumni like Stanhope Smith, president of Princeton, John Blair Smith, president of Hampden-Sydney College, Virginia, and John McMillin, a founder of Jefferson College.¹⁹

It was about 1740 that the Rev. Samuel Blair supervised his seminary at Flagg's Manor in the heart of a settlement established about fourteen years earlier by immigrants from Counties Derry and Donegal. In this work he had as an associate his ministerial brother John Blair, who later refused a call to the rectorship of the College of New Jersey. Among Blair's scholars were members of the Maclay family, including the famous Senator William Maclay (1734-1804), the democratic diarist of the First Congress.²⁰

In 1739, John Neil arrived in Pennsylvania from Ulster and founded a family whose members won distinction as preachers, soldiers, and educators, of whom presumably one was the Rev.

¹⁶ James A. Burns, "Catholic Colonial Schools in Pennsylvania" in *Catholic University Bulletin*; "Greateon" by R. J. Purcell in *D.A.B.*; Walsh, *op. cit.*, 66; *Researches*, IX, 161.

¹⁷ Mulhern, *op. cit.*, 67; Wickersham, *op. cit.*, 110f.

¹⁸ *D.A.B.*, XIX, 298.

¹⁹ Walsh, *op. cit.*, 61; Mulhern, *op. cit.*, 71.

²⁰ *J.A.I.*, VI, 44; Walsh, *op. cit.*, 61; *D.A.B.*, XII, 121.

Hugh Neil whom the Society for the Propagation of the Gospel in Foreign Parts established in a teaching ministry in Oxford, and later in Germantown.²¹ It is related that Squire Boone rejoiced when a wandering Irish schoolmaster appeared in Bucks County about 1743, though he had little hope of book-learning attracting his adventurous son, Daniel Boone.²²

Sampson Smith, an arrival from Ireland about 1750, and the Reverend Alexander McDowell served as teachers in this same period. Charles Inglis (1734-1816), son of an Anglican divine in Donegal, on arrival taught in the Free School of Lancaster (1755-1758), where James Fox had advertised as early as 1742 his school for mathematics and navigation. Later, as an Anglican minister, he was in New York and Dover, Delaware, winning attention as a preacher and author of the *State of the Anglo-American Church in 1776*. A deep-dyed Loyalist, he did not suffer economically by enforced exile, for he was appointed the first Anglican bishop of Nova Scotia.²³

Franklin, who had little sympathy with religious education²⁴ and was opposed to the Quaker academy, argued on behalf of the foundation of the Philadelphia Academy, in 1750 (re-chartered as the University of Pennsylvania, 1779), that there was need for a secular school which would educate civil officials in a country teeming with foreigners and which would prepare teachers for the rural regions where masters—and these are the ones whose names are lost to posterity—were frequently “vicious imported Servants, or concealed Papists.” In repetitious language the trustees of the academy, which had an Anglican tone but came to be criticized by the Bishop of London for its non-Anglican instructors, expressed a hope that the new institution would “train masters of good repute to replace many of a low, criminal type, who may be even concealed papists” as they observed that “The Country is suffering at present very much for want of good Schoolmasters, and obliged frequently to employ

²¹ *D.A.B.*, XIII, 408, 409; Clifton Brewer, *A History of Religious Education in the Episcopal Church to 1835* (1924), 13; Mulhern, *op. cit.*, 72.

²² E. G. Catermole, *Famous Frontiersmen, Pioneers and Scouts* (1883), 22.

²³ *D.A.B.*, IX, 476; O'Callaghan, *Documentary History of New York*, III (1850) 1047f.; Mulhern, *op. cit.*, III.

²⁴ See, George B. Wood, *History of the University of Pennsylvania from the Year 1827* (1834); H. M. Lippincott, *The University of Pennsylvania* (1919)—popular account; Thomas Woody, *Educational Views of Benjamin Franklin* (1931).

in their Schools, vicious imported Servants, or concealed Papists, who by their bad Examples and Instructions often deprave the Morals or corrupt the Principles of the Children under their care."²⁵ It would seem that even in tolerant Pennsylvania concealment of faith was necessary for masters who would teach.

A few years later (1764), Provost William Smith on a collecting expedition for the colleges at New York and Philadelphia toured Ireland as well as England and acquired honorary degrees from the University of Dublin as well as from Aberdeen and Oxford. On the staff there were men of Irish blood or lineage, as James Cannon in charge of the mathematical and English school (1780) or Kinnersley and Power of the English school a few years earlier.²⁶ As to Ebenezer Kinnersley, a Baptist and an Irish natural philosopher, he is said to have collaborated in Franklin's experiments in electricity, and that notorious Tory minister, Jonathan Boucher, in no unbiased mood actually charged Franklin with assuming the findings of his friend and collaborator.²⁷ At all odds the Scotch-Irish and Presbyterian interest was large. With the essential secularization of the University, Father Ferdinand Steinmeyer (Farmer), S.J., served as a trustee, as later did Thomas Fitzsimons, merchant and a framer of the federal Constitution.²⁸

A graduate of the academy, Samuel Magaw was ordained in London (1766) for his homeland, and the more distinguished Thomas Barton (1730-1780), a graduate from Trinity College, Dublin, was an assistant in the College of Philadelphia prior to going to England for Holy Orders. An Episcopalian chaplain near York, a rector at Lancaster, and a Tory refugee in New York at the time of his death, Barton left two conspicuous sons: William Barton, who compiled the memoirs of his uncle, David Rittenhouse, and David Smith Barton, M.D., a professor at the University of Pennsylvania.²⁹

²⁵ *Massachusetts Historical Society Collections*, 5 (1902), 227; Mulhern *op. cit.*, 174f., 187, 298f.; Elmer E. Brown, *The Making of Our Middle Schools* (1907), 185.

²⁶ F. B. Dexter (ed.), *Extracts from the Itineraries and other Miscellanies of Ezra Stiles, 1765-1794* (1916), 205; Mulhern, *op. cit.*, 192, 197; Walsh, *op. cit.*, 70.

²⁷ E. D. Neil, *Terra Mariae*, 84; Stiles, *Diary*, II, 529; Wickersham, *op. cit.*, 101; Wood, *op. cit.*, 22.

²⁸ For Farmer, *D.A.B.*; R. J. Purcell, *Studies*, June, 1938.

²⁹ O'Callaghan, *Documents, Relating, etc.* VII, 166; *D.A.B.*, XV, 630; Mulhern, *op. cit.*, 82.

Hugh Williamson (1735-1819), born in West Nottingham of recently arrived Ulsterite parents, was graduated from the College (1757) and then studied theology. Due to ill health or a dislike of his calling, he studied medicine at the University of Edinburgh. Back in Philadelphia, he practiced medicine and interested himself in philosophy and astronomy to the extent of going abroad in 1773 to observe the transits of Venus and Mercury. With the opening of the Revolution commenced his career as a patriot, an army surgeon, a member of the Continental Congress, a framer of the Constitution, and a member of the first two Congresses.³⁰

Andrew Porter, one of the fourteen children of Robert, an immigrant from Derry to Londonderry, New Hampshire (1720), and later to Norristown, Pennsylvania, taught in Patrick Menam's school, where he improved his mathematics before opening a school in his own neighborhood.³¹ At the suggestion of David Rittenhouse, he took control of an English and mathematical school of some repute in Philadelphia (1767-1776). When the war broke out he joined the artillery and rose to the rank of colonel in the Fourth Pennsylvania Artillery. He refused a professorship of mathematics in the College of Philadelphia with the remark "that having commanded men so long he could not go back to flogging boys." Indeed he is said to have fought a duel with a fellow officer for calling him a schoolmaster—which gives some indication of the status of masters.

In 1768 there appeared an obituary notice of Rev. Luke O'Reilly, who had come to Philadelphia from the Saint Croix for his health and who probably died before he made any contribution from his learning.³² In this same year there arrived penniless, from Hillsborough in the North of Ireland, Robert Patterson (1743-1824), who took to teaching in Bucks County. Soon he was in an academy in Philadelphia where he "taught many of the leading navigators the computation of longitude by means of lunar observations." He was a brigadier major in the Revolution, director of the mint under Jefferson, vice-provost of the newly reorganized University of Pennsylvania where he taught and wrote on mathematical subjects (1779-1814) until

³⁰ D.A.B.; Biographical Directory of the American Congress, 1709.

³¹ D.A.B., XV, 82.

³² *New York Gazette and Weekly Mercury*, December 28, 1768, quoted, *Researches*, XXIX, 204.

he resigned his chair to the advantage of his son and successor, Robert M. Patterson.³³ Another clerical teacher of distinction was John Blair Smith (1756-1799) of Lancaster County.³⁴

Of Irish arrivals who made scholarly contributions through their progeny there was Patrick McSherry (1725-1795) of York County, a patriot in the Revolution and the father of twelve children, who was represented in Maryland annals by the historical writer James McSherry and his son, James McSherry (1842-1907), Chief Justice of the Court of Appeals of Maryland.³⁵ George and Jane Cummins Norton, pre-revolutionary arrivals, had a son Samuel (1791-1851) who won national renown as a scientist, naturalist, and research writer.³⁶ William McDowell, who arrived in Chester about 1715, left a son, William, who was a learned minister, and a grandson (1751-1820), who was graduated from the College of Philadelphia and won a reputation as a soldier in the Revolution, an instructor in mathematics at St. John's College, Annapolis (1789-) and as a professor of philosophy at the University of Pennsylvania.³⁷

On the eve of the Revolution with increased immigration and depression of business, there could have been no shortage of nameless rural teachers—servants and laborers who turned to desk and ferrule from seasonal farming—or of private masters in towns who could publicize their skills in news-sheets, or of sectarian dominies. The Lutherans, a comparatively small group, had about forty schools and 1,400 pupils.³⁸ The breaking down of religious lines was indicated by the free scholars in Quaker schools in 1765: Friends, 72; Churchmen, 33; Baptists, 5; Moravian, 1; Presbyterians, 8; and Catholics, 8.³⁹

At any rate, there was a growing number of Irish teachers, concerning a few of whom stray notes are available. Henry Makinly had a public Latin School at Carlisle about 1770. Henry Moore was a classical teacher at Pottstown in 1769; Andrew Brown somewhat later operated the Lancaster Academy and was later advertising a school in Philadelphia with the statement

³³ *D.A.B.*, XIV, 305.

³⁴ *D.A.B.*, XVII, 299, 344.

³⁵ T. J. C. Williams and F. McKinsey, *History of Frederick County* (1910), II, 1f.

³⁶ *D.A.B.*, XIII, 265.

³⁷ *D.A.B.*, II, 32.

³⁸ Maurer, *op. cit.*, 189.

³⁹ Mulhern, *op. cit.*, 35.

that he was graduated from a college in Paris. Matthew Ma-guire was the preceptor of a ladies' academy in Philadelphia. Thomas Phipps was of some note, as was John Heffernan, a college-bred director of an academy, about 1782, in which was taught "grammatic English with due attention to emphasis, pauses and cadence."⁴⁰ In 1771, Christopher Colles, later more famous in New York, advertised an evening school in which were offered a great range of mathematical subjects: geometry, algebra, book-keeping, surveying, levelling, gauging, dialling, geography, conics, navigation, astronomy, mechanics, hydraulics, fortification, and architecture.⁴¹ While the date of their arrival is uncertain, Thomas Sheridan published through Robert Bell his book, *A Rhetorical Grammar of the English Language* (1783), and George Fitzgerald taught English in his academy in accordance with Lowth and Sheridan's grammatical rules.⁴² In 1767, Mary McAllister established a school for girls in Philadelphia with expressed astonishment in her advertisement that there had never been a proper seminary for girls in so thriving a city.⁴³ In 1769, there appeared an advertisement in verse with a reward of forty shillings for a runaway servant, lately and aptly from Limerick, who was both a scrivener and a schoolmaster.⁴⁴

For forty years, commencing with 1772, Andrew McMinn taught at Newton in Bucks County—presumably a Scottish scholar, "fond of rum" and full of the hard formality of typical masters. Dr. Wickersham also noted Thomas Neil, a teacher in the pre-massacre days in Wyoming County: "An Irishman, of middle age, learned, a Catholic, a Freemason, fond of dress, remarkable for his fine flow of spirits and pleasing manners, a bachelor." There was James Nowlins of stern reputation as a scholar in Mauch Chunk and a disciplinarian who whipped learning into all but the dull, whom he sent home from his doors with the caustic observation that, "What God has denied you, I cannot give you; take your books and go home."⁴⁵

Typical of the less kindly and untutored Irish refugees in

⁴⁰ Mulhern, *op. cit.*, 86, 92f., 108, 111, 125.

⁴¹ *Pennsylvania Gazette*, September 26, 1771, quoted in Mulhern, *op. cit.*, 139.

⁴² Mulhern, *op. cit.*, 125.

⁴³ *J.A.J.*, VI, 42, XXV, 53; Mulhern, *op. cit.*, 404; Wickersham, *op. cit.*, 278.

⁴⁴ *Pennsylvania Gazette*, September 28, quoted *Researches*, VII, 160.

⁴⁵ Wickersham, *op. cit.*, 225f.

Pennsylvania was Paddy Doyle of Phoenixville who, with his discipline and his assortment of rods, euphemistically called "mint sticks," was a threat of fathers to their undisciplined sons:

"He was short and round in person, and his nationality was revealed by a very decided brogue; his information was limited to the rudiments of Reading, Writing and Arethmatic; his irascible temper was easily aroused by anything that seemed to threaten the dignity or authority of his calling; and he was thoroughly imbued with the idea that the only way to reach the intellect of boys was over the seats of their breeches."⁴⁶

Among famous characters there was Edward Hand, a native of King's County and a graduate in medicine from Trinity College, who came in 1767 as a surgeon of the 18th Royal Irish, resigned 1774, and practised his profession in Lancaster where he won notice as a soldier, member of Congress (1784-85), a Federalist, and an opponent of Washington.⁴⁷ William Findley (1741-1821), an Irish weaver or tailor, became a school teacher and farmer in the Scotch-Irish settlement at Waynesboro, Pennsylvania, and later a patriot and captain in the Revolution. At the conclusion of the war he settled at Latrobe and was known as an anti-Federalist, a supporter of the Whiskey Rebellion, which he defended in a book, and a member of Congress for eleven terms.⁴⁸ George Taylor (1716-1781), patriot and signer of the Declaration of Independence, was born in Ireland, where he received a sound education, including some training in medicine. On arrival in Pennsylvania as an indentured servant (1736), he was bought by Mr. Savage, proprietor of an iron works near Easton, who advanced him from labor to a clerkship on recognizing his scholastic abilities. Taylor soon established and taught a school and, on the death of his former employer and owner, married the widow and the foundry, thus becoming a man of prestige and property.⁴⁹

Yet, on the eve of the Revolution, it could be said with a degree of accuracy that there were few scholarly men in the province, that few adults could do more than read and write, that many were illiterate, and that few schools aside from the college, an academy at Germantown, the Quaker Academy in Philadel-

⁴⁶ Pennypacker, *Annals of Phoenixville*, as quoted by Wickorsham, *ibid.*

⁴⁷ D.A.B., VIII, 223.

⁴⁸ D.A.B., VI, 385; *Biographical Directory of Congress*, 966.

⁴⁹ J.A.I., XXV, 48; *Biographical Directory of Congress*, 1599.

phia and a half dozen academies in the neighboring counties had any standing. And in these institutions there were only three or four hundred favored youths.⁵⁰ With this in mind, the framers of the Constitution in 1776 wrote a sound educational article apparently based upon Penn's own plan:

"A school or schools shall be established in each county by the Legislature for the convenient instruction of youth, with such salaries to the masters paid by the public, as may enable them to instruct the youth at low prices; and all useful learning shall be duly encouraged and promoted in one or more Universities."

Free education, however, was unfortunately left to the rare charity school until the constitution of 1790.⁵¹

The period of the Revolution quite naturally threw education into chaos. There was almost an annihilation "of ministers, teachers, and schools of the Anglican order." Quaker schools suffered the taint of Toryism, and among the Catholic loyalists of Philadelphia who suffered confiscation of property there was John Bray, schoolmaster.⁵² The Revolution brought other and more adventurous opportunities than teaching for poor men, and there would appear to be a scarcity of masters and teachers despite some increase in wages and often an additional inducement of a subsistence-garden.⁵³

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⁵⁰ A. D. Mayo, "The American Common School in New York, New Jersey, and Pennsylvania, During the First Half of the Republic" in *Report of Com'r of Education for Year 1895-1896*, I (1897) 256.

⁵¹ Mulhern, *op. cit.*, 155.

⁵² *Researches*, VI, 81f., XXV, 297f.; Brewer, *op. cit.*, 70f.

⁵³ Knauss, *op. cit.*, 76.

FACTORS IN READING PREFERENCES

SECTION II*

Several investigations have sought to determine the specific character of children's reading interests as reflected in the material they select to read. As suggested previously, the data presented are indicative rather than complete, for they do not tell the whole story of the child's reading practice. At best such data represent merely a sampling of the reading that is done, which is not necessarily that which is maximally preferred. Betzner and Lyman²⁴ point out this fact in the following pertinent statement: "For the most part the reading choices reported are the results of conventional school courses which often represent vital reading interests very imperfectly." This statement finds substantiating evidence in the findings of Carnovsky²⁵ on the relationship between reading interests and actual reading. He found that books representing topics of high interest to eight college groups were widely read when the titles of such were widely advertised, made accessible, were readable from the standpoint of style, and were written by reputable authors. Any one of the factors, or a combination of several such factors, he says, must supplement interest if a book is to be widely read. Books representing topics of relatively low interest were also widely read when the above named factors were present. "The assumption that people read voluntarily only what they are interested in reading . . . has little to support it." The union between book and reader is a much more complex phenomenon than might appear at first glance. He says, "One selects a book for any one or more of a variety of reasons only one of which may be of interest in the subject treated. That is to say, it is entirely possible that one may read on a subject in which one has little or no interest merely because a book was given to him or made readily accessible; or, one might fail to read on a sub-

* The first section of this article appeared in the May issue under the title: "The Reading Preferences of Elementary and High School Pupils."

²⁴ Jean Betzner and Roy Lyman, "The Development of Reading Interests and Tastes." *Thirty-Sixth Yearbook of the National Society for the Study of Education, Part I, The Teaching of Reading*.

²⁵ Leon Carnovsky, "A Study of the Relationship between Reading Interests and Actual Reading." *Library Quarterly*, IV, December 1934, p. 79.

ject of great interest because suitable material was not at hand."

The most striking fact about children's preferences in reading is that they vary widely at each age and grade. They vary also with respect to sex, intelligence, and socio-economic factors. This is contrary to the view which prevailed earlier, viz., that all children in each grade are interested in and read to a very large extent the same kind of books.

Dowell and Garrison²⁶ made a rather unique experiment the specific purpose of which was to determine the qualities in third grade children's favorite selections in their textbooks. From a total of 1,108 in twenty-three approved texts, 300 selections were listed among the preferences of these children. The following data show the qualities of interest found to be most popular with these third grade children.

TABLE 6.—*The Ten Most Popular Interest Elements Found in Children's Most Frequent Choices.*

	Boys	(Dowell and Garrison)	
		Girls	Total
Kindness	72	79	151
Bravery	40	54	94
Happiness and Beauty.....	41	22	63
Humor	49	12	61
Animals	31	13	44
Story quality	15	17	32
Achievement	21	10	31
Love	11	20	31
Bible stories	17	12	29
Wisdom	16	10	26

The qualities of kindness, bravery, happiness, and beauty hold greatest appeal for both girls and boys. This analysis is, of course, somewhat artificial as most selections have a variety of elements, yet there is one or another element that predominates. Thus the story of *Moses*, which was the most popular story read, contains the elements of loyalty, power, government, virility, and divine guidance and care.

Stories about children and things connected with them of a more or less realistic character and also those about adults were shown to be the most popular with both boys and girls in the investigation undertaken by Chase²⁷ in an attempt to learn

²⁶ P. Dowell and K. Garrison, "A Study of Reading Interests of Third Grade Subjects." *Peabody Journal of Education*, VIII, May 1931, 656, 670.

²⁷ Sara Chase, "Individual Differences in the Experiences of Children." *Jour. Educ. Meth.* VIII, November, 1923, 136-46.

more about the out of school reading interests of fourth, fifth, and sixth grade children in Springfield. Stories with backgrounds from history had second place and stories about animals, not the fanciful talking beast type, but those of a realistic character, held third place. The following table taken from Chase's study reveals the nature of the subject matter in the free reading of 221 fourth, fifth, and sixth grade children.

TABLE 7.—*Subject Matter in the Free Reading of 221 Fourth, Fifth, and Sixth Grade Children. (Chase's Study)*

Books Read Nature	Number	Number of Readings by					
		Grade 4		Grade 5		Grade 6	
		37 Boys	37 Girls	34 Boys	37 Girls	37 Boys	39 Girls
Stories about people.....	753	118	203	167	333	212	209
Fairy stories	85	27	60	21	43	6	22
Animal stories	91	22	36	52	26	22	30
Legends	11	6	2	4	2	1	7
Folklore and fables.....	6	2	1	2	2	0	1
Picture books	2	0	2	0	0	0	0
Bible stories	3	1	1	0	1	0	0
Poetry	9	0	2	0	5	0	2
Plays	2	0	0	0	2	0	0
Travel, 66% stories.....	62	12	53	4	29	3	19
Science	22	15	10	2	6	3	0
How To Do Things.....	3	0	0	0	0	3	0
History stories	103	21	5	19	34	74	44
accounts	31	19	10	9	4	10	4
textbooks	10	9	0	4	4	1	0
biography	3	3	0	3	0	0	0
	1,198	255	385	287	491	335	335

Besides the interest these children manifested in stories about people, those with backgrounds from history, and animal stories, there was considerable interest shown in fairy stories. This is especially true in the case of the girls, who are still content with the fanciful and the imaginative; but boys want something real. The boys at this age have emerged from the world of fancy into the world of reality.

It is to be remarked that only 22 per cent of the books read by the Springfield children participating in this investigation appear on the Winnetka Graded Book List. (The result of a study of the free reading of 36,750 children. It contains about 750 books enjoyed by children.) In addition to these, one-half of the books on the Supplement to Winnetka Graded Book List (112 books not recommended by expert children's librarians because of low literary value or containing subject matter unsuitable for children) were included in the book lists of these children. Only 14 per cent of the books read by these children appear on the Terman and Lima list. This situation indicates that school guidance has not been successful since the preferences,

if they do not include the best, must comprise at least much inferior material.

A more encouraging situation is presented in the study by Dale²⁸ which included every child in the fourth grade and above in Cincinnati. The purpose of the study was to secure objective evidence regarding the books or stories which they would like to see filmed. These choices reveal indirectly the children's reading preferences. Approximately 22,000 pupils' votes were studied. They were concentrated on a relatively small number of books. One hundred books received 25 votes or more apiece, including a grand total of 10,431 or about two-thirds of the total of 15,461 votes. A comparison of the 100 books which 25 or more Cincinnati pupils would wish to see filmed with the Winnetka Graded Book List reveals that 63 per cent of them are on the list. The most popular book was *Tom Sawyer*. This presents a far more encouraging situation and is, as Dale says, "a remarkable tribute to children's judgment of an interesting story."

The following table which presents the ten most popular books of the Lancaster²⁹ and the Washburne-Vogel³⁰ investigations provides the basis for an interesting comparison. Lancaster's study included 4,469 children from the fourth to the eighth grade inclusive. The Washburne-Vogel study was made with 36,750 children from the third to the eighth grade inclusive.

TABLE 8.—*Ten Most Popular Books in Lancaster's and Washburne-Vogel's Investigations.*

LANCASTER LIST	WASHBURNE-VOGEL LIST
Little Women	Adventures of Tom Sawyer
Dr. Dolittle	Heidi
Pinocchio	Little Women
Heidi	Black Beauty
Adventures of Tom Sawyer	Pinocchio
Water Babies	Hans Brinker
Huckleberry Finn	Story of Dr. Dolittle
Swiss Family Robinson	The Little Lame Prince
Toby Tyler	Huckleberry Finn
The Little House in the Woods	Call of the Wild

There is a decided similarity in these two lists. Six of the ten books occur in both lists. It is also to be remarked that

²⁸ Edgar Dale, "Books Which Children Like to See Pictured." *Res. Bull. of Ohio State Univ.*, X, November 1931, 423-29.

²⁹ Thomas Lancaster, "A Study of the Voluntary Reading of Pupils in Grades Four to Eight." *Elem. Sch. Jour.* XXVIII, March 1928, pp. 127.

³⁰ Carleton Washburne and Mabel Vogel, *What Children Like to Read*. Winnetka Graded Book List, New York: Rand, McNally and Company, 1926, pp. 286.

several of these same titles appear in the list of preferences as expressed by the children participating in Johnson's study. These similarities in results collected at different times in different places and with widely different groups seem to indicate something fundamental in the qualities of the stories to bring about so determined a reaction in the readers.

SEX DIFFERENCES IN CHOICE OF BOOK

To learn from pupils their own reasons for enjoying books, Malchow³¹ gave a list of 90 titles to 1,387 junior high school boys and girls in LaCrosse, and Oconto, Wisconsin. The list was compiled from the Washburne-Vogel, Johnson, Hughes, and Terman-Lima lists. Each pupil checked all the books that he had read and answered the following questions with regard to every book that he liked especially well. (1) Why do you like the book? (2) Which character do you like the best? (3) Which part interests you the most? Of the 52 books found to be the best liked there is a range of interest extending from *Adventures of Tom Sawyer*—a favorite with 656 pupils—to *Circular Staircase*, and *Men of Iron*, which were reported on by 25 pupils. These 52 books were used as a basis for an analysis of pupils' reading interests. The following tabulation of the reasons given by boys and girls for liking the stories shows distinct sex differences.

TABLE 9.—Reasons given by Thirty-six or More Boys for Liking Books and Number and Percentage of Boys in Grades 7, 8, 9, Mentioning Each Reason.

Interest In	No. Grade VII	%	No. Grade VIII	%	No. Grade IX	%	No. All	%
Animals	70	13.3	90	14.3	150	13.3	310	13.5
Many different adventures	36	6.8	42	6.7	97	8.5	175	7.6
Mischief and trouble	55	10.5	47	6.8	77	6.8	175	7.6
New lands	53	10.1	31	7.5	56	4.9	156	6.8
War and fighting	23	4.4	22	4.9	57	5.0	111	4.8
Real boy	23	4.4	16	3.5	55	5.1	103	4.5
Much action	18	3.4	34	5.5	64	5.6	58	4.3
Humor	17	3.2	30	5.4	43	3.8	94	4.1
Poor and downtrodden	17	3.2	24	4.8	39	3.4	80	3.8
Pirates and treasure	10	1.9	8	3.8	50	4.4	84	3.7
Success versus odds	13	2.5	21	1.3	52	4.6	73	3.1
Treatment of slaves	13	3.4	10	3.3	33	2.9	72	3.1
Unusual, strange or horrible	7	4.3	19	1.6	33	1.3	50	2.2
Mystery	9	1.7	11	3.0	15	2.1	43	1.9
Danger	6	1.1	12	1.7	24	1.3	41	1.8
Sports	13	2.5	8	1.9	15	2.1	40	1.7
True to life	6	1.1	12	1.3	24	0.8	38	1.7
Life of person their age	16	3.0	10	1.9	9	1.7	37	1.6
Unjust treatment	8	1.5	19	1.6	19	1.8	37	1.6
The West	7	1.3	10	1.4	20		36	1.6

³¹ Evangeline Malchow, "Reading Interests of Junior High School Pupils." *School Review*, XLV, March 1937, 175-85.

A glance at the above data reveals that boys are most interested in stories of animals, books about war and fighting, stories about real boys, episodes of great action, and predicaments in the order listed.

TABLE 10.—*Reasons Given by Forty-eight or More Girls for Liking Books and Number and Percentage of Girls in Grades 7, 8, 9, Mentioning Each Reason.*

Interest In	No. Grade VII	%	No. Grade VIII	%	No. Grade IX	%	No. All	%
Mystery	83	9.6	55	7.1	101	6.9	239	7.7
Home Life	70	8.1	66	8.6	90	6.6	226	7.5
Everyday Life	54	6.2	60	7.8	107	7.3	221	7.1
Many Different Adventures	41	4.7	70	9.1	106	7.3	217	7.0
Mischief and Trouble	58	6.7	48	6.2	102	7.0	208	6.7
Humor	42	4.8	34	4.4	90	6.1	166	5.3
New Lands	71	8.2	41	5.3	51	3.5	163	5.2
Poor and Downtrodden	45	5.2	49	6.4	61	4.2	155	5.0
Hero and Heroine	34	3.9	32	4.2	80	5.5	146	4.7
Treatment of Slaves	24	2.8	27	3.5	64	4.4	115	3.7
Unjust treatment	29	3.4	24	3.1	49	3.4	102	3.3
Much Action	36	4.2	13	1.7	47	3.2	96	3.1
Kindness and Self denial	34	3.9	19	2.5	38	2.6	91	2.9
Animals	13	1.5	20	2.6	56	3.8	89	2.9
School	19	2.2	23	3.0	34	2.3	76	2.4
Contrast in Condition	12	1.4	20	2.6	33	2.3	65	2.1
History of Life in Past	25	2.9	14	1.8	17	1.2	56	1.8
Gang Life	22	2.5	97	3.5	4	0.3	53	1.7
Outdoors and Nature	19	2.2	11	1.4	19	1.3	49	1.6
Success versus Odds	16	1.8	13	1.7	19	1.3	48	1.5
Contrast in People	15	1.7	7	0.9	26	1.8	48	1.5

The most significant sources of interest for the girls as shown in Table 10 are stories of mystery; accounts of home life and family relationships; stories of everyday life or affairs that are true to life. It was noted that both boys and girls are interested in a variety and number of adventures; tales of boys and girls who find themselves in mischief and trouble; humorous predicaments and pranks; and books that introduce new places, peoples, and customs. They are also much more concerned with the content than with the style or form of the books read. The greatest single factor making for interest in the case of the boys is love of adventure; it is also a most significant factor in creating interest for girls. Love of mystery is a strong factor in the reading interests of girls, but is not so influential in the case of the boys. On the other hand love of animals is a significant influence on the junior high school boy but not such an important element in the interests of the junior high school girl. True-to-life stories and stories of home life which have great appeal for girls have no special interest for the boy. An interest in new places, peoples, and customs was strongest in the seventh

grade where it leads in the appeal mentioned for Hans Brinker, Tarzan of the Apes, and Lance of Kanana. Commenting on this Malchow says: "Besides these stories dealing with Holland, the jungle, and Arabia, a number of boys mention the appeal of the woods in Freckles, the mountains in Just David, the South in Uncle Tom's Cabin, and Little Shepherd of Kingdom Come, and the North, in White Fang."

RELATION OF INTELLIGENCE TO CHOICE OF CONTENT

There are also some data relative to the influence of degree of intelligence upon the qualities that appeal. Thus it was found that, although humor appealed to boys of all three grades, appreciation of it is most frequently mentioned by pupils whose intelligence quotients are 110 or more. Moreover, it appeals more definitely to girls of high intelligence quotients than to boys of similar ability. Few girls of lower than average ability mention humor as a quality. It is only the pupils of higher levels of intelligence who are conscious of this element in books. It was also noted that boys with low intelligence ratings had only a slight preference for sports, mischief, fighting, and much action.

The importance of intelligence as a factor in accounting for differences in reading was also indicated in the findings of Lazar. The greatest differences were found in the following types: fairy tales, poetry, home and school life, invention and science. Fairy tales ranked first with girls and ninth for boys. The types of books most frequently mentioned by bright and average boys were adventure and history. Books most frequently mentioned by dull boys were mystery and history. Science and invention were mentioned by over 50 per cent of the bright boys. Only 19 per cent of the dull boys mentioned science.

It is interesting to note that these three types were liked to a much greater extent by the dull than by average and bright boys, and bright boys liked them less than average boys. Compared with bright boys, over three times as many dull boys liked fairy tales, over four times as many liked stories of home and school life and over twice as many liked poetry. Bright, average, and dull girls showed little difference in their choices of stories of home and school, of nature and animal stories and of poetry. However, for fairy tales the difference is marked; 70 per cent of dull girls mentioned fairy tales as compared with

62 per cent average girls and 41 per cent of bright girls. Bright girls preferred adventure; average and dull preferred fairy tales. Novels were mentioned more frequently by girls than by boys. It was found that mystery stories were the first choice of both boys and girls. Bright boys, however, preferred adventure, while mystery ranked second. Average boys reported mystery with detective stories second choice. Fairy tales received the highest number of votes for dull girls with mystery ranking second. More than two and one-half times as many dull girls preferred fairy tales as compared with bright girls and almost twice as many as compared with the average girls. Average girls preferred mystery, with fairy tales ranking second; bright girls gave mystery as first choice and adventure as second. Fairy tales ranked third for bright girls, second for average, first for dull. The findings all indicate that both the quantity and quality of the reading materials of bright, average, and dull groups were significantly associated with the intelligence level of the pupils.

POPULARITY OF FICTION

Studies of the interests of high school students in reading indicate that fiction holds an important position in the preferences of the adolescent boy and girl. It is unquestionably the one most stable type of reading mentioned in the studies. Jordan made a study in 1921 relative to children's reading interests and found that the dominating interest of the girl is in fiction and of the boy is in adventure. Fiction reaches its highest point, it seems, during the 9-11 period, while adventure persists with a consistent increase to the thirteenth year. Jordan made a distinction between fiction and adventure in order to throw into bold relief the boys' interest in the latter type. In a later study, however, Jordan found a change in this respect. He says, "While both investigations show that the boys are partial to books of adventure and girls to fiction, fiction is relatively more popular today than books of adventure even among boys."²² The following table points out clearly the dominating interest of boys and girls:

²² Arthur Jordan, *Children's Interests in Reading, Revised and Brought Up to Date*. Chapel Hill, Univ. of North Carolina Press, 1926, p. 98.

TABLE 11.—*Sex Differences in the Preference for Adventure and Fiction.*

Age Group	Boys		Girls	
	Fiction		Adventure	
14-16	49	149	272	89
17-18	139	318	238	122

That the adolescent prefers fiction finds substantiating evidence in the study of Cleary.³³ Her analysis of the reading lists of 1,115 junior high school pupils containing 14,465 titles, 98 per cent are classed as fiction. This indicates, as the writer well says, that "teachers' efforts to stimulate the reading of non-fiction are not highly successful."

An examination of the statistics of the survey recently made by Center and Person³⁴ shows an excessively large proportion of fiction, much of it very good fiction if one views the student body as a whole. But the tables also show a very small percentage of non-fiction; that is, biographies, essays, accounts of personal experience, the literature that evaluates human experience with the element of entertainment reduced to secondary consideration, the literature that imposes the stern obligation to do close thinking.

TABLE 12.—*Summary of Survey of Eight Schools. (Center & Person)*

Type	Number of books	Percentage
Fiction	45,980	69.5
Very light fiction	4,371	6.66
Biography	4,266	6.45
Plays	3,513	5.3
Unclassified	2,475	3.74
Science	2,204	3.23
Poetry	1,656	2.5
Travel and adventure	1,668	2.52

NEED FOR BETTER FICTION AS A GUIDE FOR THINKING

The investigators say, "Probably the much-to-be-desired consummation is not less fiction but better fiction, and much more biography, much more everything else." A study of the reading of fiction by terms revealed that the percentage was highest in the first term and that it decreased perceptibly in higher terms:

³³ Florence Cleary, "Recreational Reading in the Junior High School," *Nation's Schools*, XVI, July 1935, 31-33.

³⁴ Stella Center and Gladys Person, "The Leisure Reading of New York High School Students," *English Journal*, XXV, November 1936, 717-726.

First term: fiction was 91.77 per cent of reading
 Seventh term: fiction was 56.76 per cent of reading
 Eighth term: fiction was 64.35 per cent of reading

The smallest amount of biography read is in the first term where the percentage is 3.11 per cent of all books read. The term where the greatest amount of biography is read is the seventh with a percentage of 11.84 per cent.

The biographies found to have the highest frequencies were:

Story of My Life
 Boys' Life of Lincoln
 Daniel Boone
 Up from Slavery
 The Sea Devil

Helen Keller
 Nicolay
 White
 Booker T. Washington
 Lowell Thomas

Books of travel and adventure found to be popular among high school students, the investigators found to be what they ingeniously call a "breezy" list:

We
 Skyward
 Adrift on an Ice-Pan
 Alone Around the World
 North to the Orient

Lindbergh
 Byrd
 Grenfell
 Slocum
 Anne Morrow Lindbergh

Science they found to be a contemporary list:

Microbe Hunters
 100,000,000 Guinea Pigs
 The Next Generation
 Skin Deep
 Magicians of Science

De Kruif
 Kallet
 Jewett
 Phillips
 Hammond

The ten books of what seem to be the favorites with these 46,972 high school boys and girls participating in this survey are the following:

Call of the Wild
 Tom Sawyer
 Alice Adams
 David Copperfield
 Seventeen

Three Musketeers
 Count of Monte Cristo
 Huckleberry Finn
 The Good Earth
 Adventures of Sherlock Holmes

Analysis of the data evoked the following criticism from the investigators: "In the list of favorite books there is an absence of those that have a forward look. The high school population of today will be called on to solve problems affecting the very existence of present institutions, but apparently young people will not be able to look to their reading as a resource to guide their thinking. If reading provides merely entertainment, amusement, escape from boredom, it leaves the reader without his chief means of intellectual and spiritual growth. He is prac-

tically shut out of the realm of ideas. Because cheap fiction is so unsatisfying, the surveyors of it deal with the lurid, the startling, the unreal, in an attempt to grip the minds of their readers. Such reading makes the mind callous and indifferent, habituated to untruth. No one can sup on horrors and retain a sensitized palate. . . . Boys and girls are culturally betrayed if they do not participate in the vicarious experiences of books that are genuine in spirit and style."³⁵ It is to be regretted that practically three-fourths of the reading done by the boys and girls in this survey is fiction, much of it light. "And in the remaining one-fourth, there is little to develop judgment, discrimination, and the critical faculties."

Clare Vostrovsky³⁶ estimated that 75 per cent of the girls' and 64 per cent of the boys' preferences go to this type of lighter fiction. Likewise Henrietta Walter in "Girls Life in America" shows that between 80 and 90 per cent of the girls read fiction. Carleton Bell and Itasca Sweet³⁷ in their report of the choices of 275 girls and 165 boys indicate that light fiction forms the largest portion of the voluntary reading of girls. Books of adventure with the girls drop to practically the same position as that held by light fiction with the boys. With the boys the general tendency is for the popularity of books of adventure to decline in the higher grades. Biography never occupies a high place, it seems, in the interests of either boys and girls. The studies that have been reviewed indicate that, in general, boys read more biography than do girls and that there is a slight increase in interest in biographical material which is written in the form of an exciting story, close to the daily lives of the pupils. Girls are more interested in biographies of women than in those of men.

Boys prefer types of stories appealing to the elements of mastery in physical combat, independence, loyalty, self-control in crucial circumstances, good sportsmanship, and rivalry. Jordan³⁸ summarizes the chief satisfiers in boys' books as follows:

³⁵ *Ibid.*, p. 725.

³⁶ Clare Vostrovsky, "Children's Tastes in Reading." *Ped. Sem.*, VI, 1899, 523-38.

³⁷ Carleton Bell and Itasca Sweet, "The Reading Interests of High School Pupils." *Jour. Educ. Psych.*, VII, January 1916, 39-45.

³⁸ Arthur Jordan, *Children's Interests in Reading. Revised and Brought Up to Date*, Chapel Hill, Univ. of North Carolina Press, 1926, p. 98.

Physical strength and aptitude.
Self-control, particularly in critical situations.
Independence based upon actuality.
Making a team at the expense of an unjust rival.
Saving a person's life.
Gaining the mastery in a physical combat when the opponent is despicable.
Being loyal.
Going somewhere.
Having new experiences of almost any kind.
Gaining the plaudits of his fellows.
Being honest, straightforward, open, and trustworthy.
Winning admiration, even of an enemy, in these things.

The chief satisfiers of girls' interests are stories that appeal to the elements of kindness, unselfishness, usefulness and honesty. Their interest in beautiful clothes and the desire for a high social position leads them to books of a romantic and dramatic type. Girls are deeply interested in love stories particularly in the early years of high school period. It gradually wanes as they approach the end of their secondary education. Jordan gives the following as the chief satisfiers in girls' reading:

Kindliness to others, especially to those who are in distress.
To wear beautifully tailored clothes.
To hold her position socially as high as anyone.
In being honorable and possessing a clean mind.
In unselfishness.
In being useful in the home.
In playing pranks at school.
In being honest at school.
In gaining the esteem of those worthwhile at school.
In being loved and admired for one's self.
In protecting those weaker.
In having things happen.
In being open and not deceitful.
In getting a box from home, in having a feast until late hours, and in telling stories.
In success in dramatics.
In going to the city, if raised in the country.

History, like biography, is better liked by boys than by girls. The most popular historic tales are those which are centered around our complex American life and problems. The studies reported indicate that boys read about twice as much history as girls. Books on information of a varied type are popular with the high school boy in that they supply an opportunity to satisfy his specialized interests. In view of this boys read science stories to a much greater extent than do girls.

Interest in humor ranks comparatively high with both sexes. Wells' investigation of the tastes in humorous literature among pupils of junior and senior high school found that with all grades tested absurdity was the favorite, slapstick second, satire third, whimsy fourth. In the seventh grade the differences were decidedly small, indicating that for pupils as young as these, cultural levels make comparatively little difference in tastes in humorous literature, but that the effect of cultural background becomes increasingly apparent as the pupils advance in age and grade. The higher cultural levels showed less taste for slapstick and absurdity. Ninth grade girls appeared to like slapstick and absurdity less and satire and whimsy better than do boys. Taste differences between boys and girls were greater in ninth grade than seventh grade and more in twelfth grade and decidedly greatest between men and women of the mature group. This fact seems to imply that ninth grade children require the most sympathetic treatment and that the ninth grade may be the most satisfactory period for developing literary tastes.

FIXING OF READING TASTES

At the end of the high school period the interests of boys and girls are so matured that little difference from adult reading can be detected. Reading preferences are becoming more and more individual and specialized. By the close of the high school period the reading tastes that will last through life have been quite definitely formed.

CONCLUSIONS

These studies of reading tendencies among children in the elementary and secondary schools may become valuable helps to Catholic parents, teachers, and librarians. If the principals of Catholic schools would spend judiciously the limited budget set aside for their libraries, good reading habits could be developed among Catholic children. Too often this money is squandered on books which are purchased merely because the authors are said to be Catholics. This authorship does not always "ipso facto" make for Catholic reading matter. Neither

² R. E. Wells, "A Study of Tastes in Humorous Literature Among Pupils of Junior and Senior High Schools." *Jour. Educ. Res.* XXVIII, October 1934, 81-91.

does a Catholic name automatically enable a writer to inject Catholic principles into his writings. Not only that, but the ideas he may incorporate in his works of fiction, essays or other types of literature may go far afield of the children's normal tastes.

It is recommended, therefore, that Catholic schools check their libraries and add a representative number of the books listed on the "best liked" group of stories whether they be strictly Catholic or not.

To invest in books is but one means of arousing an interest in reading. If the child is to use these books to any great extent they needs must be made ready of access. In many instances it is not the lack of books that is to be deplored but the fact that they are not readily available to the child. To assure their use they must be almost within arm's reach. To accomplish this ready accessibility each schoolroom should have an attractive place where books are placed enticingly before the child throughout the day. When free periods occur, the pupil may browse through these books. Such a situation will reveal to the children delightful possibilities for lifetime enjoyment of leisure time reading.

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IS MODERN CULTURE DOOMED?—VI

5. HEDONISM

With modern materialists, hedonism develops hand in hand with the cult of the body. The passion for sensual enjoyment is, in most cases, the main incentive of their lives. It is evidenced in every move they make, even the most trivial. They have neither eyes nor time for anything but animal comforts. Things not directly connected with bodily pleasure have no value whatever for them. Nor are they content with one form of indulgence alone, but seek to enjoy all pleasures to the utmost and to avail themselves of every possible source of voluptuousness. This is their whole life. This is the angle from which they judge the world and all its phenomena, events, and people. To their mind, everything that leads to pleasure is good and anything that leads away from it is evil.

In their quest of sensual gratification, they acknowledge no laws or limits. The only consideration that restrains them is the fear of losing the capacity for further pleasures through excessive dissipation. But their passion for immediate enjoyment is sometimes so great that even this last bar is readily let down. In this respect, the modern materialists outdo the ancient hedonists, Aristippus and Epicurus, who, bearing in mind the years that were ahead of them, recommended discretion and the practice of a certain moderation by those that indulge in sexual pleasures.

The materialists of modern times have an ethics of their own, plain in its manifestations and devoid of all intricacies. It may be summed up as follows: "Aim at procuring as much pleasure as can be had: to this end employ every means and avoid every obstacle."

That such a maxim stands in flagrant contradiction to the laws of God and man, to human conventions, and to the voice of conscience, gives them no pause. To them their single aim is perfectly clear. Everything without exception must be subordinated to it and everything standing in the way must be removed. Following the shameless code of hedonism, they wallow in all forms of vice and infamy; and, should their seared consciences still continue now and again to reproach them, they

are astonished. This they consider to be a sign of not having as yet wholly sloughed old-fashioned prejudices and superstitions.

But though they have this explanation for their remorse of conscience, yet they would prefer to be rid of it altogether; for there is no gainsaying that its pangs are disagreeable and mar even their moments of rapture. Their fond dream is to duplicate the idyl of which Ibsen writes somewhere in one of his works, namely, to develop a strong and brutal conscience such as primitive men had who, upon returning home from their escapades of plunder, rape and manslaughter, were as naively merry as frolicsome little children.

Modern materialists, everlastingly on the hunt for pleasure, pursue this will o' the wisp through all the tortuous course of their tempestuous lives. With absolute disregard, they sweep aside all barriers to their insatiable voracity, but never do they find full relish in that which they so greedily devour. Hardly have they drained one draught of delight when a new craving arises. Sometimes, while the potion of nectar is still in their mouths, it turns to gall. Undaunted, they search for something new, pausing only to fly on again—flitting from flower to flower like a bee in quest of honey. But in every flower they find a bitterness that remains after the honey has been drained. The result of each new attempt is always the same. After they have exhausted all sources of delight and are cloyed and gorged to the full, the spell breaks and they are disillusioned. Life loses all its zest and charm. They grow tired of it. Their racked shoulders sense the burden of life. They feel no further attachment to it.

At such moments the thought: "End it all!" bores into their brains. Death then appears to them as the deliverer, as an end to the torture of not being able to indulge in any delight permanently, as a means of escape from the infernal thirst that nothing can quench.

In a mountain stream, at the foot of a hill, in a hotel chamber, in a private home, chilled corpses are found from time to time, reflecting in a shattered skull or bullet-rent chest the despairing voluptuary's own handiwork—with a scribbled note beside them worded more or less as follows: "I am quitting life because it holds no further pleasures for me."

Such statements bear only too eloquent witness to the disillusionment and disappointment of those who have missed the real point of life, imagining it to lie in sensation.

It would be difficult to find among the materialists who ask from life nothing but lewd pleasures, even one who is really satisfied with them. This is because his soul, like the soul of every human being, is an abyss that can be filled by nothing but Infinite Goodness. Finite good can never fill his heart completely. It can afford him but temporary gratification, which all too soon evokes a nausea. Meanwhile, a feeling of emptiness develops, with an increasing thirst for some permanent good.

The permanent good he yearns for—a good which keeps on forever increasing—is assured to man only through the supernatural benefits that come from God.

6. SEXUALISM

The growth of sexualism, a particular form of hedonism, is very conspicuous at the present time. It is manifest in the fondness for nudism and in dances; it is met with in literature and art; it is evidenced in free love and in various excesses which are often violently at variance with the laws of nature.

In Europe and America there exist nudist colonies that do not acknowledge the necessity of wearing clothing. They imitate the primitive peoples inhabiting tropical climes. They have their own institutions surrounded by spacious parks, or situated on small islands, where they spend their leisure in complete freedom without being hampered by any considerations of decency. Nudism also appears on the stage of all classes of theatres, on moving-picture screens, in cabarets, in show-windows, in newspapers, magazines—everywhere a chief item of attraction.

Considered in itself, it is neither good nor bad; rather it is something indifferent. It becomes bad in taking on a sexual significance, in so far as it awakens lustful passions in all who come in contact with it.

Many erotic features are also found in some of the modern dances, which are reproductions of the dances of negroes and of other primitive peoples. These modern dances have displaced the more temperate ones of former days, which were not with-

out a certain aesthetic grace in the arrangement of their figures. The modern dances have spread to the most obscure towns in the provinces, gaining there the same popularity they enjoy in metropolitan cities.

The chief cause of their wide success lies in the fact that they offer more sensual features than the older dances and in consequence appeal very strongly to the sexual propensities of a certain class of modern people.

That which can be surmised to be the attractive feature in nudism, that to which modern dances point, is likewise apparent in the daily life of persons, who, steeped in materialism, have lost all control over their sexual impulses. The surge of lust sweeps them off their feet and casts them into the very cesspool of depravity. Their spiritual power becomes literally paralyzed and their will sinks into inert torpor. They turn into beings devoid of will-power, given up to a never ending search for the bestial pleasures so elaborately described in contemporary literature. For it is not the physical experience alone that delights these libertines; they like to read about it, too. Hence it is that, notwithstanding prohibition by law, pornographic works and journalistic smut enjoy so great a vogue.

In large towns, houses and clubs of licentiousness are multiplying very alarmingly. They are found not only in back streets and secluded alleys but even on main thoroughfares and boulevards.

Owing to continual excesses, sexuality frequently degenerates into sexual perversion, which tends to undermine the inviolable laws of nature itself. In this connection, the phenomenon of homosexuality is to be met with as well as that of transvestism—a tendency to assume the appearance of the opposite sex. The sight of a girl with the mien of a prankish boy, or that of youthful male aping the deportment of a woman, is a repulsive spectacle indeed! Even in cases where this outward exchange of appearance is not made for sexual reasons, but motivated merely by the wish to enjoy a greater freedom of movement in sport or some other innocent diversion, there is, nevertheless, serious danger of moral decay. Were these and like excesses—so extremely contrary to natural laws—to become general, they would prove the greatest calamity to whole communities and

would unquestionably lead to moral disaster in the not remote future.

Under the influence of this spreading evil, marriage changes into a free cohabitation of persons who seek only sensual enjoyment and shirk the fulfillment of their important obligations towards the community. With such people, the chief purpose of marriage, namely, the bearing of offspring and their education, gives place to an insistence on comfort and an uncontrollable desire for continual sexual indulgence. In the sequel, nature's main purpose in wedlock is frustrated by the use of artificial contraceptives or by some other expedient equally contrary to the laws of nature.

With persons physically capable of procreation, the absence of offspring is not always a sign of their seeking sexual pleasure exclusively in marriage. For quite possibly the lack of offspring may be due to difficulties of an economic nature or to the burdensome circumstances of life. Yet, if even the severest conditions of life do not justify married couples in such procedure, then surely those consorts who make sexual gratification rather than the begetting of offspring their sole aim in marriage are guilty of a grave transgression.

Rating the sexual factor as of prime importance imparts to marriage an unstable character. Hardly is the home-fire kindled when the thought of dissolving the marriage bond is entertained. Persons joined together in such a union soon meet with disappointment. Love, developed on the frail basis of sensual enjoyment alone, is void of a superior purpose and has no permanent foundation; it dies and often gives place to mutual revulsion and hatred. The happiness that was sought for in contact with a partner becomes an illusion of everyday occurrence. Hence, couples separate and embark upon new matrimonial alliances, not realizing for a moment the great harm they do to the common good of society by such thoughtless conduct.

Divorce, so frequent today, together with the spread of moral corruption and venereal disease arising from promiscuity and various other enormities against the laws of nature, is part of the harvest reaped from the seed sown by materialism. Of course, materialists are to be found who lead abstemious lives, but they are the exception, like those who, while professing to

be Christians, relapse, nevertheless, ever and anon into licentiousness. As a rule, materialism breaks down the restraints of sensual passion, loosens marriage ties, stifles family life, depraves people and submerges them in an abysmal morass of moral corruption. Naturally, therefore, we recognize in sexualism a characteristic feature of the materialistic culture from which it springs and on which its development is based.

IV. THE FEATURES OF MODERN MATERIALISTIC CULTURE CHARACTERIZING THE PSYCHIC STATE AND MENTAL DISPOSITION OF ITS ADHERENTS

A man's psychic state and temperament depend on his nature and his cultural ideals. If these ideals are unselfish, if they reflect the highest type of spirituality, they tend constantly to improve his inward character, to endow his psychic state and mental disposition with certain permanent qualities, to engender in him joyous feelings and exultant moods. But if he be devoid of noble ideals, or if what he calls such are merely nominally so and usurp the rightful place of what is truly ideal; if in his purview downright meanness, worldly pleasure and carnality play the leading rôles, then, thanks to these distractions, the incentive that is of greatest importance in the development of his inner attitude—his central life motive—ceases to influence him any more.

A culture of wordly quality, devoid of higher ideals, faithfully describes what modern materialistic culture is. Its heterogeneous constitution, comprising all the aims, direct or indirect, of its adherents, renders it subject to constant changes, liable to disintegration and woefully imperfect. Owing to this instability and imperfection, modern materialistic culture inevitably begets disillusionment and disappointment. The upshot is that modern culture has a disastrous influence on people's mental attitudes; it becomes a chronic source of anxiety, dissatisfaction and dejection, compelling men to pass from one change to another. Hence, all under its sway are notoriously fickle, discontented, and gloomy.

1. INCONSTANCY

Inconstancy, a feature characteristic of materialistic culture, is the natural corollary of its achievements. These have to do

exclusively with the external or physical part of reality, which must of necessity undergo incessant change. Hence the results accomplished do not reveal the presence of any principle of coherence, of any fixed point from which the length, breadth or depth of materialistic culture could be measured, or of any indestructible prop capable of giving firm purchase. Consequently, everything included in materialistic culture or closely related to it reveals an unstable character.

The modern materialist is not just a detached observer of all that happens around him. His thoughts register all the changes occurring in the various spheres with which he is concerned. Principles to him are mere temporary formulas expressing his momentary mental states. Hence, it is not strange that he readily changes them under the influence of suggestion or instigation. It is quite unnecessary to consume time or exert personal charm in order to persuade him; for paltry and insignificant reasons are usually sufficient to induce him to follow any recommended line of action.

Since the activity of the will depends upon the trend of a man's thoughts and the principles governing them, there is continual vacillation in the modern materialist's way of behaving. He is not to be counted on as regards his actions. It can never be foretold with any security whether he will continue doing what he does at the moment or will presently turn to something else. His thoughts, feelings, and actions are determined by the laws of Mass Psychology.

The same inconstancy, only in a still more marked degree, pervades his moods and tendencies, his character and his whole personality. He is not accustomed to probing deep down into himself; he is not in the habit of meditating on a given state of affairs or of weighing any question with due consideration. Present occurrences wholly absorb him, they stimulate him, they react immediately upon his psychic state and moods. Instead of mastering the resulting impulses, he commonly yields to them, because he can find no sticking-point or anchorage inside himself enabling him to take a decisive stand. The change of mentality going on within him in reaction to his surroundings corresponds shift for shift with the change of events going on out-

side of him.¹ This condition of mind is best described by the term "susceptibility." In this state, a man can have nothing more than a superficial appreciation of the meaning or particular bearing of the events that arouse his interest and condition his psychic attitude; but inasmuch as the variety of objects capable of arousing his interest and liable, therefore, to affect his psychic attitude, is enormous, such a man is naturally exposed to perpetual fluctuation.

Because of this susceptibility to change, no difficulty is experienced by agitators or propagandists in utilizing the modern materialist for their purposes. Only too often this perfect yes-man becomes a blind accomplice, a pliant tool in the hands of those who know how to indoctrinate and exploit his extreme docility.

Modern man's changeableness, therefore, is simply a particular expression of the inconstancy of materialistic culture in general, since for it the mind is a thought-stream and Nature a cascade of phenomena.

2. DISSATISFACTION

Materialistic culture in its present state is found, on objective analysis, to possess many features that are a source of satisfaction to man. Firstly, it comprises a store of goods to satisfy his manifold needs. Science has laid bare to his mind the various secrets of his own physical properties, and he is dazzled by the beauty manifest in the outer world and conspicuous in literature and art. Next, the steady advance in technology assures him of more and more material comforts, as mechanical appliances, operating with greater efficiency, increasingly facilitate the realization of his immediate aims in life.

While all this is undoubtedly true, it should not be forgotten that, manifold and various as they are, these modern means of satisfying the needs of body, mind, and heart, are available to

¹As early as 1841, Ed. Platner wrote about materialists as follows:

"The men of our time are utterly devoid of stamina, like bodies without bones, like a sort of jelly that unresistingly takes into itself all impressions and reproduces all forms, without holding fast to any of them. So we find nearly everywhere a kaleidoscopically shifting play of colors against an uncertain background, an unsure, irresolute vacillation between motives and endeavors, as the day calls them forth, and as the day marks them out." (Cf. Franz Zach, *Modernes oder katholisches Kulturideal*, Wien 1925, 4.)

comparatively few persons, the majority being debarred from full enjoyment of them. Furthermore, even the possession of every earthly comfort does not of itself ensure permanent satisfaction. The materialist himself knows only too well that, in order to be really and unfailingly happy, a man, besides possessing all these earthly goods, must be able to stifle within himself all incentives to loftier aims, to suppress within his heart every interior longing for the values that belong to the domain of the ultraphenomenal.

But with conditions such as they actually are, it is no matter for surprise to behold the vast amount of dissatisfaction that exists in communities, and to note its increase in proportion to the progress of materialistic culture.

Methods of performing labor are being continually reorganized and improved; the energy expended on the production of goods is being constantly lessened, stores of commodities are being accumulated with extraordinary speed, but the number of those to whom cruel fate makes these benefits inaccessible and whom it plunges into abject misery is ever on the increase. The millions of workers whom the present crisis has thrown out of employment complain of their destitution, while large numbers of educated people quake at the thought of what the future holds for them.

The owners of large stores of goods, the wealthy industrialists and capitalists, who must now face a reduction in their incomes, are dissatisfied, too.

This spirit of discontent, in short, prevails among all classes of people; its repercussions are to be found in the family circle no less than in the social, economic, and political spheres.

New organizations and unions are being formed; fresh ideas are being disseminated and new scientific movements are afoot with a view to making changes and adopting some new system calculated to remove the causes of the existing dissatisfaction.

It is not our concern to say which, if any, of the reformist schemes are right, or how far the possibility of their being realized extends. Let it suffice here to say that discontent has become a distinguishing characteristic of present-day materialists and the inseparable concomitant of their culture.

Assuming that all earthly riches could be equitably distributed according to some plan of universal application, so that

each person would have access to as much as his needs call for, and not taking into account the displeasure of the present lucky owners of these riches (who having amassed wealth in superabundance would naturally find it painful to suffer the loss entailed), even so, it would be impossible to do away with all traces of discontentment. True, it might cool the fiery class animosities heretofore dividing communities, and so check for a time revolutionary tendencies, but it would never fill the aching void left in human hearts by reason of their unsatisfied longing for supermundane joys.

Materialistic culture can never find means to steel the souls of men against yielding to that Power from the ultra-phenomenal world which so mysteriously influences them. Therefore the adherents of such a culture will inevitably experience anxiety and, along with it, discontent, its inseparable companion.

3. LACK OF JOY

The most striking feature of modern materialistic culture is the lack of joy evinced by its adherents. The whole tendency of this culture, its principles, its essence, act collectively as a clog on the progress of spiritual life, and thereby aggravate the state of joylessness. Man finds it hard to be joyful when everything around him is continually changing, when he is always liable to be disappointed, when he is constantly harassed by anxiety.

Nonetheless, it would be a mistake to conclude that materialistic culture is, of itself, unable to gladden man, or that it is incapable of bringing a cheerful smile to his face. Such an assertion is an exaggeration and must in all justice be avoided. For the culture in question can offer no end of arguments to the contrary by pointing to the material world, to its rich treasures, and to the ever-increasing facility of acquiring these benefits according to one's personal preference and ability. Everyone who has access to these treasures is sure to find among them the thing that most appeals to him.

The statement, too, that contentment and happiness depend upon the enjoyment of riches may easily be confirmed. Thus countries which have an abundance of wealth are usually far happier than those whose people live in poverty and continual anxiety about their maintenance and development. While an

Englishman or an American, conscious as he is of his material well-being and security, is ever disposed to laughter and child-like gaiety upon the slightest provocation, the citizen of some less fortunate nation shrugs his shoulders and looks on austere-ly at such a display of cheerfulness—astonished at the ever-ready flow of mirth for which he sees no adequate reason.

But this exultant mood that material wealth is able to evoke in man is most observable in the *nouveaux riches*—in such persons as in the past had no access to wealth, or who could acquire it only with great difficulty. Their jubilation, their unbounded joy when Dame Fortune suddenly turns her wheel in their favor, is striking evidence of this.

Likewise, nay, in a still higher degree, such values as truth and beauty have their influence on man's moods, even though these values be confined to the material world. New discoveries in the field of science, new expressions of beauty in letters, in art, and in the material features of civilization—all these afford great joy to those interested. This accounts for the seemingly strange phenomenon of some people—even materialists—giving themselves up so ardently and devotedly to the service of science or art, despite the fact that they thereby expose themselves to straitened circumstances, to discomfort and even misery. The pleasure they experience from their active interest in science or art greatly exceeds that springing from the enjoyment of mere material wealth.

All this is unquestionably true; yet it is no less certain that the sum total of joy that man obtains from materialistic culture is comparatively insignificant. Such culture affords man no more than crumbs from the banquet table at which he yearns to sit.

The joy is never of a lasting quality. The stimulation occasioning the pleasure has barely subsided when it is superseded by an interior feeling of emptiness and depression. The stimulus may quite possibly persist for some time, but in the end it must die out. But granting that, by a happy coincidence, an uninterrupted series of incentives should follow in succession, so as to exercise their stimulation continuously, even so, the resulting joy could be neither lasting nor capable of warding off a reaction of disappointment and sadness; for all the values materialistic culture has to offer—be they wealth, truth, or beauty—are much too limited to satisfy man. They belong to a lower

order; they do not raise him to a higher plane. Human personality nourished on such limited values exclusively can never develop to its full stature. It finds itself cramped and confined. Discontent and dejection are the inevitable sequel.

Only faith, by which he comes in contact with the spiritual world, can assure man of his full development and complete freedom. Faith is the sun in whose light alone the human flower can mature to full joy. The absolute Goodness, purest Truth, and supreme Beauty which man by faith comes to find in God, afford him unique and unfailing support amid all doubts and disappointments.

Alas! modern materialistic culture, estranged from the element of Faith, is left without a clear guiding star to lead it onward to the source whence springs true unadulterated joy. Wherever the influence of materialism holds sway, sadness and melancholy prevail. Such is the case even in the domain of wealth where the contemporary economic depression serves but to aggravate this condition.

Our age is one peculiarly suited for studying the close correlation that exists between materialism and the lack of joy. At no time in the world's history has materialistic culture been so rampant as at the present moment. That is why so vast an amount of unhappiness is to be seen in every walk of life. This gloom weighs heavily upon the spirit of the grave-faced throngs of workers, like some leaden cope or ponderous coat of mail. Like a sombre cloud, it darkens the brows of intellectuals. It enfolds in its pall the rich and the poor, the old and young, in short, the whole host of those who have closed the door of their hearts to the Infinite, the Eternal, the Absolute.

ANDREW KRZESINSKI.

EDUCATIONAL NOTES

CONCORDANCE FOR THE WORK OF OVID

A monumental Concordance for the work of Ovid, the Latin poet, containing 2,220 pages and weighing 13½ pounds, has just been completed at the Catholic University of America, Washington, D. C., under the direction of Professor Roy J. Deferrari, Head of the Department of Greek and Latin and Secretary-General of the University.

Of particular value to classical scholars and also to scholars in the field of mediaeval and modern literatures, this is the first complete Concordance ever to have been brought to a conclusion anywhere and at any time. Because of the great influence of Ovid on all literatures, this great work will have a profound influence on all future writing. Next to Virgil, the greatest of the Roman poets, Ovid had the greatest influence of any classical writer on all subsequent literatures.

More than 15 years has been spent by Dr. Deferrari, who originated the work and planned its execution, in bringing it to completion. He was assisted by Sister M. Inviolata Barry, C.D.P., a member of the Faculty of Our Lady of the Lake College in San Antonio, Texas; and by Dr. Martin R. P. McGuire, Associate Professor of Greek and Latin and Dean of the Graduate School of Arts and Sciences at the Catholic University. Graduate students who became members of the Classical Seminar during the last 10 years have also assisted Dr. Deferrari in his scholarly undertaking.

The major cost of the volume, which runs close to \$9,000, has been borne by a grant from the American Council of Learned Societies and another from a Catholic religious community. Subscriptions from scholars, libraries, colleges and universities made up the difference. The book represents the most ambitious project ever attempted in the lithoprinting field.

A special copy, bound in white buckram and stamped in gold, has been prepared for presentation to His Holiness, Pope Pius XII. This will be presented some time during the summer by friends of the compilers and the University in Rome.

Sister Inviolata assisted materially in bringing the work to a conclusion during the past academic year while on a leave of

absence from her post at Our Lady of the Lake College. She was the first nun to secure the Doctor of Philosophy degree from the Department of Latin and Greek at the Catholic University seventeen years ago, when she studied under Dr. Deferrari.

Both Sister Inviolata and Dr. Deferrari are now working on the "Summa Theologica" of St. Thomas Aquinas. The first volume of this Concordance will be published in 3 years, and the remaining 2 volumes in the 2 succeeding years. Each of these volumes, according to Dr. Deferrari, will be approximately the same size as the Concordance of Ovid, which has just appeared. Sister Inviolata is a member of the Congregation of Divine Providence and has been professor of Latin at Our Lady of the Lake College at San Antonio since she left the Catholic University 17 years ago. Her community has granted her an additional year's leave of absence in order to get the "Summa Theologica" well started toward completion.

GREGORIAN MUSIC AT SACRED HEART, PITTSBURGH

One of the features of the fall course in Gregorian Music to open at Sacred Heart Church, Pittsburgh, Pa., on September 19th, will be the inauguration of a course in Boy Voice Training. This is the first course of its kind ever to be offered in this country, and it will be given by Mr. Clifford A. Bennett, Director of the Institute.

Students will attend the rehearsals of the boys' choir of Sacred Heart Church and observe the methods used, which will be supplemented by two weekly class lectures on the theory of training the boy voice.

Students will also have an active participation in the work, inasmuch as they will be required to train probationary groups under supervision.

A catalog giving complete details of the course in Gregorian Music can be obtained from Mr. Bennett at 6202 Alder Street, Pittsburgh, Pa.

EDUCATORS HOLD RELIGION VITALLY NECESSARY TO DEMOCRACY

Catholics, Protestants and Jews were called upon to present a "common spiritual front" to the enemies of American democracy, in an address which Dr. Henry Sloane Coffin, President of the Union Theological Seminary, delivered to the Congress on Edu-

cation for Democracy at Teachers' College, Columbia University, held August 14-16.

"Our democracy today confronts hostile ideologies in which their devotees firmly believe," Dr. Coffin said. "It can survive, and spread the freedom for which it stands, only as our whole nation, and especially the nation of tomorrow, now in school and college, is inspired with the convictions of our religious heritage."

"In this critical day, is it not urgent for our three major faiths to set up a common spiritual front?" asked Dr. Coffin. "While our laws oppose sectarian teaching, they surely do not oppose teaching the faith on which our nation's life is based."

"Democracy," said Dr. Coffin, "rests upon faith—faith in the capacities of the common man, faith in the self-evidencing power of truth, faith in the universe as favoring a social order based on human brotherhood. While other factors have entered into democracy, its underlying convictions were born of spiritual religion."

Dr. Coffin spoke at a session devoted to "The Contribution of Religion to Education for Democracy," and Dean William F. Russell, of Columbia's Teachers College, sounded the keynote. He said, "If we believe only in sticks and stones, in mud and brick, democracy is dead; democracy is doomed."

Looking at the world situation today, Dr. Russell also said, one sees that "we are in a conflict between idealism in some form and materialism." "You see," he continued, "it was out of a rebirth of belief in the world of the idea, in the world of the spirit, that this form of government and this plan of social life which considers all men brothers and which has respect for the individual flows; it is from the spiritual idealistic concept that all that we have and all that we hold dear comes."

Dr. Anton Charles Pegis, Assistant Professor of Philosophy at Fordham University, said we have much to combat from within as well as from without.

"I believe," he said, "that a full and explicit irrationalism has captured the minds of many American educators who are now urging that we cannot be truly democratic, and therefore true to the principles of liberty and equality, unless we adopt a completely creedless policy of *laissez-faire* in education."

"I do not question the good faith of educators who propose such an anarchy as the mark of education in democracy. But I

wonder whether they see that in such an educational anarchism are to be found the very evils which they seek to oppose."

Dr. Pegis said that in our anxiety to be tolerant of each other we also have to become tolerant of truth.

SOUTH AMERICANS SEEK SCHOLARSHIP AID IN U. S. CATHOLIC COLLEGES

Because South Americans are eager to secure American Catholic education, an appeal for scholarship aid is being made by the Very Rev. John F. O'Hara, C.S.C., President of the University of Notre Dame, to heads of all Catholic boarding schools in the United States.

The appeal is finding an initial enthusiastic response, according to Father O'Hara. It was made at the request of the Hierarchy and governmental officials of virtually all Latin-American republics who asked Father O'Hara's help in overcoming the difficult barriers to scholarship exchange between the neighboring continents. In his letter, sent to a list including presidents of 31 Catholic colleges having campus residence facilities, Father O'Hara wrote:

"In two recent visits to most of the South American countries I found a keen interest in American Catholic education. At the same time, parents who would like to send their sons to Catholic schools in the United States are, in most cases, handicapped by the exchange rate. So far as I know, Venezuela is the only country that discounts the dollar. In Chile, the peso is worth about one-eighth of its nominal value in terms of the dollar; and in Brazil the unit is one-sixth of its value as I knew it 30 years ago; in Peru the proportion is about two to five; in the Argentine the proportion is better—about three to five. The Uruguayan peso is worth less than one-third of its former value.

"Because of this, the South Americans are begging for scholarships or part scholarships. Even in Venezuela, where the peso stands higher than the dollar, the government asks for half scholarships in order to stretch out the funds it provides for study abroad.

"At the earnest request of many South Americans I have promised to place the matter before the authorities in the American Catholic boarding schools. If your school is in a position to grant any assistance in this way I shall be glad to put you in touch with responsible people in Latin America who will select deserving and capable candidates."

In the belief that closer cooperation between the Catholics of North and South America will be beneficial for both Church and the nation, Father O'Hara announced recently that the University of Notre Dame has awarded several scholarships, including tuition, board and room, to a number of students in various South American countries. One of the first recipients of these scholarships was Clarence Finlayson, of Santiago, Chile, who arrived here recently to begin graduate studies in philosophy. Another, Juan Carlos Goyeneche, of Buenos Aires, is to begin graduate work in philosophy with the opening of the school year on September 14. In addition, there will be scholarship students from Brazil and other South American countries. Those coming to Notre Dame are, for the most part, interested in securing a firm foundation in scholastic philosophy and in the courses offered by the graduate school in apologetics.

SURVEY OF THE FIELD

His Holiness Pope Pius XII has elevated 19 priests of the Archdiocese of Baltimore to the rank of domestic prelate with the title of Right Reverend Monsignor, according to word received in Baltimore. Among those honored are: the Rev. Joseph M. Nelligan, Chancellor of the Archdiocese; the Rev. Dr. John M. Cooper, Professor of Anthropology at the Catholic University of America; the Rev. Dr. John I. Barrett, Archdiocesan Superintendent of Education; and the Rev. Louis C. Vaeth, Archdiocesan Director of the Society for the Propagation of the Faith. Two other priests were appointed Papal Chamberlains, with the title of Very Reverend Monsignor. They are: the Rev. Dr. F. Joseph Manns, Assistant Chancellor, and the Rev. Dr. Lawrence J. Shehan, Director of Catholic Charities of Washington. . . . Francis Xavier Sadlier, 66, prominent Catholic author and president of William H. Sadlier, Inc., publisher of religious and historical textbooks, died in New York June 9th after a brief illness. Mr. Sadlier was active in various Catholic works in the Archdiocese, being a member of the Cardinal's Committee of the Laity and a director of the Catholic Youth Organization. He was a close friend of the late Cardinal Hayes. He wrote many biographies and religious and historical textbooks, many of which are used in parochial schools. The degree of doctor of literature was conferred upon him in 1936 by Fordham University. He is sur-

vived by his widow, Neva Valentine Hecker Sadlier, a grand-niece of the late Father Isaac Hecker, founder of the Paulist Fathers. . . . Announcement of the writing awards given annually by the Catholic School Press Association to outstanding student journalists at Catholic high schools and colleges was made August 14 by Dean J. L. O'Sullivan of the Marquette University College of Journalism, national director of the association. Winners for 1939 in the various divisions follow: Poetry, Rosemary Anderson, Immaculata High School, Chicago; feature writing, Gertrude Baron, St. Xavier's Academy, Providence; short story, Virginia Cheatham, Mundelein College, Chicago; essay, Josephine Zehnle and Elisabeth Schneider, College of St. Benedict, St. Joseph, Minn.; column, James C. Laffin, St. Mary's University, San Antonio, Tex.; news story, Margaret McMahon, Marycliff High School, Spokane; editorial, Marian Hunt, High School of the Blessed Sacrament, New York City. Dean O'Sullivan and his assistants read 3,000 individual entries in arriving at the decisions on the winners. . . . A total of 2,562,300 students will be enrolled in the Catholic colleges and schools of the United States during the coming school term. The total number of students will include 2,065,000 in elementary schools, 320,000 in high schools and academies, 150,000 in universities and colleges, 9,500 in normal schools, 8,200 in major seminaries and 9,600 in preparatory seminaries. This large army of students will attend 10,300 Catholic schools, staffed by 92,000 teachers. The above prediction of the N.C.W.C. Department of Education is based on the biennial surveys of Catholic colleges and schools conducted by the Department beginning with the school term of 1919-1920. . . . Sister Mary de Sales, of the Sisters of Mercy, died in Chicago August 3rd at the age of 83. A native of Indiana, Sister Mary engaged in educational work for half a century. Among other things, she once served as Mother Superior of St. Xavier College. She was a Religious 60 years. . . . The first Pan-American Catholic Student Conference ever held, with Canadians, Americans, Central Americans, and South Americans taking part, will convene at Manhattan College, New York, September 2-9, after a one-day preparatory session at the Catholic University of America, Washington.

REVIEWS AND NOTICES

Catholic Periodical Index.

Periodical literature of today embodies the thought of the world, political, economic, religious, and literary, in its most potential form. Our best writers in all fields are among the contributors of the material that appears on magazine pages. Truth and non-truth alike are published. Every "ism" is expounded. The current issue is read and set aside. Unless there is a key to open this vast storehouse of knowledge, its use and influence is more or less momentary. Guides have been compiled in which the material of periodicals is indexed, but, as with book lists, a Catholic periodical is rarely mentioned among these. Of the one hundred sixteen magazines indexed in the *Reader's Guide to Periodical Literature*, only two Catholic periodicals appear; hence, the need of an index to Catholic Periodical Literature.

The initial work on an index was inaugurated under the Rev. Paul J. Foik, C.S.C., Librarian of St. Edward's University, Austin, Texas, who devoted five years of intensive effort before the project became a reality. The first cumulative volume was issued in 1930, another in 1931. This volume was edited by Francis E. Fitzgerald, Librarian of St. Thomas College, Scranton, Pennsylvania, who was assisted by Miss Marion Barrows and Sister Mary Reparata, Librarian, Rosary College, River Forest, Illinois, and with the cooperation of the H. W. Wilson Company. For lack of financial support this invaluable reference tool had to be discontinued. Through the untiring and heroic efforts of a few Catholic librarians, especially of the unselfish president of the Catholic Library Association, the Rev. Colman J. Farrell, O.S.B., the 1930-33 cumulation of Catholic Periodical Index is now off the press.

To whom should this index be of value? It is indispensable to Catholic high schools, colleges, and universities; and it is also very useful for public libraries. If the expenditure for periodicals is to yield adequate returns, it must be through the medium of a key that readily unlocks the content. The arrangement of this index is alphabetical by author and subject. All material written about "Peace," no matter what the individual title of the article may be, is grouped under the common heading

"Peace," with the notation, volume number, page, month, day, and date; likewise, all contributions of G. K. Chesterton are under the heading Chesterton, G. K.

Whether it is that the Catholic press or the Catholic librarians have not been sufficiently active in advertising this invaluable tool, many teachers and institutions are not acquainted with the C.P.I. The subscription price of the index has been arranged on the service basis. The libraries which receive a maximum number of the periodicals will be charged more than the smaller libraries who receive a lesser number of the periodicals indexed.

The Catholic Library Association does not need to be apologetic in its presentation of the cumulative volume 1930-33 at this date. It is rather to be congratulated for perseverance in a task, so meritorious in itself, yet, unfortunately, attended with unforeseen difficulties.

To assure the permanency of the C.P.I., the cooperation of all our Catholic schools and colleges is essential. A school cooperates by securing an institutional membership in the C.L.A. for five dollars. An individual may cooperate by taking out an individual membership for three dollars. A second means of offering this necessary support to the movement is by subscribing for the C.P.I.

If the C.L.A. undertook no other project than the compilation of the C.P.I., the existence of the association would be justified. Compare the work done to index the secular periodicals in monthly, semi-annual, annual, and cumulative volumes covering four or five years, with the work done for Catholic magazines, many of which do not even have an index for their annual volume.

To ascertain the school's own need of a subscription to the C.P.I., let the reader consider the example of a high school which subscribes to twenty-five periodicals, ten of which are secular and fifteen Catholic. Perhaps eight of the ten periodicals are indexed in the *Reader's Guide to Periodical Literature*. To this tool the student goes when term topics are assigned on various topics: euthanasia, communism, the Spanish situation. Unless the teacher has specifically stated that Catholic periodicals must be quoted, the student's line of action will be to secure material for given subjects where it is most readily found: *Reader's Guide*. No professor or student will even search the

annual indexes of periodicals, much less will they go through an unindexed volume.

Mr. Laurence A. Leavy, the present editor of the C.P.I., succeeded Miss Barrows, to whom we are greatly indebted for her untiring services given to the C.P.I. Mr. Leavy received the degree of B.S. in L.S. in 1936 from Columbia University. He has also completed a major portion of the requirements for a Master's degree. Since 1935, Mr. Leavy has been an active member of several committees of the C.L.A.

SISTER M. FLORENCE, O.S.B.

Librarian, Mt. Saint Scholastica College,
Atchison, Kans.

The New Catholic University Catechism.

Among the many anxious problems confronting our priests and teachers in the United States is the question of what textbook to use in Religion. Mindful of its mission of service to our schools, the Catholic University of America is now offering a new Catechism to our clergy and teachers: "Catholic Faith" in a series of three books, which has just been published by the Catholic University of America Press.

It was in the Fall 1933 that the Catholic University decided on bringing out a revision of Cardinal Gasparri's "Catholic Catechism." The Catholic University, realizing the crux of our Catechism problem, believed that it was acting in accordance with the wishes of the Holy See in using, as a basis of the Catholic University Catechism, the text of Cardinal Gasparri's book which has been approved for use throughout the Catholic world. The Catholic University likewise believed that it was carrying out the wishes of Cardinal Gasparri who declared that any individual Bishop must feel free "to amplify the material or to cut it down as he sees fit." His Eminence also suggested that teachers in instructing "the children should add explanations of doctrines, stories from the Bible of devotional comments." Rightly believing that Cardinal Gasparri's "Catholic Catechism" enjoys an authority that is beyond dispute, the Catholic University has had a large number of theologians and teachers in various sections of our country, and the graduate classes in Religion at the Catholic University, collaborating in the task of adaptation throughout the years 1934-1939. The

Rev. Felix M. Kirsch, O.M.Cap., Ph.D., Litt.D., was appointed the theological editor and Sister M. Brendan, I.H.M., M.A., the pedagogical editor. The result of these united efforts is "Catholic Faith" in three books.

Book One is intended for the primary grades; Book Two, for the intermediate grades; while Book Three is intended for use in the upper grades of Catholic elementary schools as well as for the advanced instruction of Catholic children attending public schools. Advance copies of Book Three have also been used successfully by adult groups as the basis of the study done in discussion clubs. Priests have likewise found the book helpful in instructing converts as well as in preparing sermons and catechetical instructions.

The publisher of "Catholic Faith" has spared no expense in bringing out a book to be worthy, in both format and make-up, of our holy Religion. He has thus made a brave effort to break down the wretched tradition that the Catechism should be the shabbiest-looking book while other school books are dignified in appearance.

"Catholic Faith" has been received well both by the teachers who have been using it as a text in their schools, as well as the reviewers. For instance, Father John Laux, himself the author of several excellent books on Religion, has said in the *Ecclesiastical Review*: "The authors of 'Catholic Faith' have placed all teachers of Religion in their debt for their eminently satisfactory solution of the vexed Catechism problem." The *Month* of London has this to say: "In every way this Catechism is superior to any of its predecessors."

Free sample copies of the new Catholic University Catechism may be obtained from the distributor, P. J. Kenedy and Sons, 12 Barclay Street, New York.

Economics, Principles and Problems, by O'Hara, O'Leary and Hewes. New York: D. Van Nostrand Co. Pp. 672.

To the twofold purpose of the issuance of this book may be added other joint attainments.

Neither the problem nor the product is new, when teachers edit a text on economics with a Catholic foundation, but to set an objective to write such a text in a clear and interesting fashion is a novelty and when it is accomplished is a phenomenon.

In a period in which texts on economics have multiplied, in one in which there has been issued a plethora of pamphlets on economic subjects written simply to inform the lazy mind on current topics, to have published a real textbook, planned to cover economic principles and problems for students in Catholic colleges and for educated laymen is a milestone in Catholic educational circles.

There are several schools of economic thought; one believes that economics is an intermediate course between economic history and geography and a course in economic planning of men and materialistic resources, without a thought of a God; to others it is a branch of ethics and therefore a catechetical study of the encyclicals of the recent pontiffs is all sufficient for college work.

Today, when spotlights are focused on the economic aspect of any project, the inadequacy of this second procedure becomes apparent to the young man or woman graduate who must discuss current problems from the economic angle with argumentative office coworkers, logical factory help or inquisitive street corner comrades. Herein is a complete treatise on economics that will show the first group of thinkers that a planned economy is possible and practicable when there is an eternal guide; to the second group there is afforded the source book for the subject matter upon which the materialistic economist feeds. This problem of selection and coordination of topics is not only economically but educationally sound.

The pedagogical approach used is an exposition of accepted theories from which economic principles are deduced; there are definitions, so essential in setting foundations, and limitations, explanations with commentaries and discussions of the development of man, of his wants, the growth of wealth with its concomitant welfare plans, the divisions and functions of labor and business enterprises, the all important topic of risk and risk bearing, of prices and of value, of monopoly, of money and banking and among many other subjects the proper and correct economic as well as the social aspects in the distribution of wealth and the redistribution of income.

With a knowledge of the principles as explained so well in the first part, one proceeds to the practical section and here are unfolded many of the economic problems and plans; these problems are complicated because the world in which we live is a com-

plex industrial machine; only the theoretic and simple in mind imagine complex economic projects are solved by paper plans. The nexus between problems is shown as we are led through credit and banking, business cycles, free, domestic and foreign trade monopolies, utilities rates and controls, agriculture, labor, unions and social security, public finance and cooperative movements; these discussions give the background, the comparative advantages and disadvantages, the successes and failures of these ventures and plans and make the book as complete, as comprehensive, as current and as authoritative as any one or two volume texts in economics used in colleges or universities.

Because each topic is given the prerequisite social setting, the legal code and historical background, the teacher who wishes to give his class a comprehensive course in economics will find here a readable text: inasmuch as no current subject is discussed unless it is presented intelligently with footnotes showing the sources that only a well read economist like Dr. O'Hara would know or the latest release from a governmental agency or a careful analytical study by a college or business economist, the college graduate who now wants to read the economics he did not take during his four-year campus will find this to be the book of assignments. If you have outgrown the swaddling clothes of pamphlet reading and seek the joy of a coordinated course of explanation of economics, and want assurance of true Catholic guidance therein, note the publishers' address for the book.

The set of questions after each chapter affords the teacher the mental queries to maintain the interest of his class: the questions and the bibliography show the college graduate or well read man what he should know and where a detailed report on each subject may be procured: the questions, bibliography, footnotes and index will assist students to prepare for examinations.

To the presentation and discussions of economic principles and problems from a Catholic foundation in a clear and interesting fashion, our authors have given a complete, a codified course in economics for the college graduate or undergraduate or the intelligent reader.

The authors are well known in the educational field: for more than thirty years Dr. O'Hara taught economics in the Catholic University of America and took more than a teaching interest in the credit union and cooperative movements and agricultural

problems, and during this period many Catholic economists of this day were his students: during his instructorship at the University, Dr. O'Leary collaborated in enlarging and rewriting the text Dr. O'Hara brought out in 1914; after Dr. O'Hara's death in July, 1938, Professor Hewes, well known in the field of economic history, assisted in completing the text.

Anyone who uses or reads the book will conclude that the observation made by Dr. O'Hara a short time before his death has been fulfilled: the text is of college grade, it is a complete course in economics for students in American colleges and it unflinchingly upholds Roman Catholic teachings. The book is a fitting tribute to a great Catholic, Dr. Frank O'Hara.

W. M. DEVINY.

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Educational

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General

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